Q900.c.58.12.

THE

ANTI-JACOBIN

REVIEW AND MAGAZINE,

OR,

Monthly Political and Literary Censor,

FROM

MAY TO AUGUST (INCLUSIVE,)

—1802—

WITH AN APPENDIX,

CONTAINING

AN AMPLE REVIEW OF FOREIGN LITERATURE.

PRODESSE ET DELECTARE.

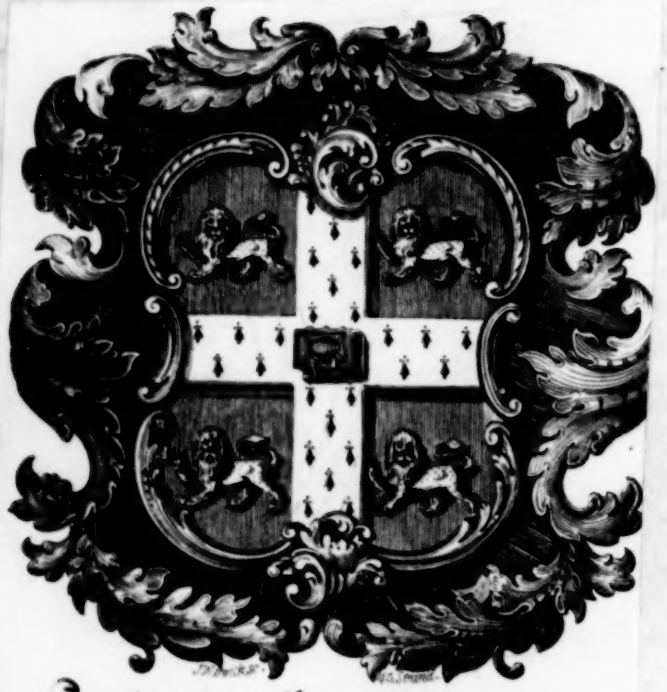
VOL. XII.

LONDON:

Printed, for the Proprietors, at the Anti-Jacobin Preſs, No. 3, Southampton-Street, Strand,
By R. Bostock, of Brydges-Street, Covent-Garden.

AND PUBLISHED AT THE ANTI-JACOBIN OFFICE, NO. 3, SOUTHAMPTON-STREET, STRAND, BY J. WHITTLE; AND BY COBBETT AND MORGAN, AT THE CROWN AND MITRE, PALL MALL; C. CHAPPLE, PALL MALL; T. PIERSON, BIRMINGHAM; BELL AND BRADFUTE, EDINBURGH; BRASH AND REID, GLASGOW; AND BY J. W. FENNO, NEW-YORK.

1802.



Academiæ Cantabrigiensis
Liber.

THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

FOR MAY, 1802.

Si quis LUMEN amat, Muſarum e LAMPADE quærat,
Non e Plebeâ (Plebs ſine mente!) face.
Hoc Votum pro Pace, hæc Gaudia digna Britannis,
Scriptori hinc oritur Pacis amica quies.

ORIGINAL CRITICISM.

Elements of the Philoſophy of the Mind, and of Moral Philoſophy. To which is prefixed a Compendium of Logic. By Thomas Belſham. 9s. 8vo. Pp. 448. 1801.

MR. Belſham's book profeſſes no leſs than to deliver, in an abridged form, a complete ſyſtem of logic, a complete theory of the operations of the human mind, both intellectual and active, and a complete theory of moral ſentiments. It is a view of Hartley's philoſophy which the author propoſes to give in the two laſt of theſe articles. This is not the only view we have of the ſame doctrine. His book therefore is one of a claſs; and we ſhall on that account give it a more full inveſtigation than its individual merits would entitle it to.

In the firſt place, we object to his arrangement. He himſelf tells us that "logic is one branch of the theory of the human mind applied to a practical purpoſe." This is abundantly exceptionable as a definition. But ſurely, according to this account, the application of the theory ought not to be taught before the theory. Yet in Mr. Belſham's book logic ſtands firſt; his theory of the human mind comes after. He does not ſeem to have conſidered the difference between ſcience and art and their connection with one another; ſcience is the foundation of art, and art is built on ſcience. Logic teaches

the art of applying the faculties of the mind, and the account of the laws of human thought is the ſcience on which that art is founded. To place, therefore, as Mr. B. has done, his logic before his metaphyſics, is exactly the ſame thing as for a perſon profeſſing to deliver a ſyſtem of geometry to place trigonometry and navigation before the elements of Euclid.

The logic itſelf is a ſhort view of the vulgar old ſyſtem. It is no more than an account of the ſyllogiſtic method of reaſoning, with an appendage, which ſince the time of Mr. Locke has been generally prefixed to it, an abridgement of his doctrine of ideas, all copied chiefly from Dr. Watts. It deſerves, therefore, little either of praiſe or blame, which is not due to the treatiſe of that author.

Let us examine, however, one or two of his enumerations and definitions, that we may ſee what acuteneſs and accuracy we have to expect from him as a metaphyſician. "Perception, judgment, reaſoning, and diſpoſition," ſays he, in his introduction, "are the operations of the mind in the acquiſition and communication of knowledge." By this account, memory has nothing to do in the acquiſition of knowledge. At the beginning of Sec. 1ſt. is this definition, "Perception is the attention which the mind pays to a variety of impreſſions made upon it by external objects, or by internal feelings; or, it is the faculty by which we acquire ſenſations and ideas." Not to ask him what he means by impreſſions made upon the mind, or how external objects can make an impreſſion on the mind, let us only aſk what he means "by internal feelings making an impreſſion on the mind." If theſe feelings are of the internal part of the body, they make impreſſions on the mind in the ſame way as the feelings of the external part. But if they be what are called mental feelings, we know not what kind of impreſſion on the mind a mental feeling can make. The mental feeling is itſelf an impreſſion, by Mr. B.'s doctrine: to ſay, therefore, that a mental feeling makes an impreſſion on the mind is to ſay that an impreſſion on the mind makes an impreſſion on the mind.

"Or," ſays Mr. B. "perception is the faculty by which we acquire ſenſations and ideas." To make this definition intelligible, he ſhould firſt have given us the definition of ſenſation and idea. However he gives it us immediately after. "Senſation," ſays he, "is the perception of an object by the organs of ſenſe." By the definition of perception, ſenſation is got by means of perception. By the definition of ſenſation, it is perception itſelf. Perception therefore is got by means of perception; and ſenſation and perception are the ſame thing.

We have, in the ſame page, another definition of ſenſation. "A ſenſation is the impreſſion made upon the mind by an object actually preſent." A ſenſation therefore is an impreſſion. Perception, he has told us before, is the faculty by which we acquire ſenſations. It is therefore the faculty by which we acquire impreſſions. But he told

told us in the ſame definition that perception is the faculty of *attending* to impreſſions. How then can it be the faculty by which they are acquired? How can it attend to them unleſs they be acquired already? But, further, he tells us here that ſenſation is impreſſion. He told us in the ſentence before that it is perception. Therefore ſenſation, perception, and impreſſion, are all exactly the ſame thing. We have often heard of reaſoning in a circle; but this is the firſt ſpecimen of defining in a circle which has ſtruck our attention.

It was not to be expected that an author of this caſt ſhould produce any of the improvements, which logic, as ſtill taught, ſtands ſo much in need of. But an author, who at this time of day undertakes to deliver a ſyſtem of logic, ſhould certainly know that the ſyllogiſtic art is a very ſmall part of that important ſubject. Lord Bacon gave a very comprehenſive view of it under four heads, 1. Ars Inveniendi, 2. Ars Judicandi, 3. Ars Retinendi, 4. Ars Tradendi. The firſt of theſe, as far as reſpected the arts and ſciences, Lord Bacon pronounced to be entirely wanting in his time, and exerted all his abilities to ſupply, producing his glorious doctrine of induction. And it is truly aſtoniſhing that none of the authors who ſince his time have produced ſyſtems of logic, have thought of delivering fully ſo much as what he has left us on that ſubject, not to ſpeak of perfecting what he left uncompleted. This author is ſo perfectly unacquainted with the nature of Lord Bacon's Induction, that he evidently confounds it (ſee his account of Induction) with the old induction of the ſchools; of which Lord Bacon pronounces thus, "Vitioſa plane eſt et incompetens, & naturam tantum abeſt ut perficiat, ut etiam pervertat & detorqueat. Hæc inductionis forma tam pinguis eſt & craſſa, ut incredibile videatur tam acuta & ſubtilia ingenia potuiſſe eam mundo obtrudere, *niſi illud in cauſa fuiſſet* quod *opera feſtinata ad theorias* & *dogmata* contendiſſent. It was the ſpecies moſt ſuitable to the genius and practice of Mr. B. We do not mean to ſpeak diſreſpectfully of this gentleman's abilities or intentions; but ſurely we may be allowed to conclude, from the ſpecimen we have already exhibited, that his talent is not for metaphyſics.

We now proceed to the ſecond part of this book, the philoſophy of the human mind. The author himſelf tells us, very juſtly, as he enters upon this ſubject, that the object of the philoſophy of mind is "to inveſtigate the laws of the intellectual world;" he adds, "and explain the phenomena." This is exactly the ſame thing. To explain the phenomena is to inveſtigate the laws of any part of nature, and to inveſtigate the laws is to explain the phenomena. This is another of thoſe inſtances, with which this book abounds, of inaccuracy in the uſe of language, and a ſeeming ignorance of the true buſineſs of philoſophy.

In inveſtigating the laws of any part of nature, there are two ways which may be followed, either, 1ſt, what Lord Bacon calls anticipationes, that is, forming conjectures beforehand of what we think are the rules which nature follows in producing the events which we

obſerve, and then endeavouring to make theſe events correſpond to our theory; or 2dly, carefully obſerving the events which nature produces, to learn from theſe events themſelves what is the eſtabliſhed order in which nature actually brings them about. The firſt of theſe is called the method of hypotheſis or theory; the ſecond that of induction or experience. Mr. B. after ſtating Sir Iſaac Newton's abſtract of the rules of this ſecond mode of philoſophiſing, declares, "that theſe rules which have been ſo ſucceſsfully applied to the inveſtigation of the phenomena of nature, ought to be adhered to with equal rigour in our attempts to ſolve the phenomena of mind." And yet immediately after he enters upon a formal vindication of the firſt mode, and directs himſelf by it through the whole of his book. All that he has ſaid in favour of hypotheſis, and all that can be ſaid, amounts only to this, that it may ſometimes be uſed as a help to induction, but never that it can be ſubſtituted for induction, as he has employed it; and he even allows that it is a dangerous help. Dr. Hartley, Dr. Prieſtley, and Mr. Belſham have proceeded altogether according to the firſt method. Mr. Locke, Dr. Reid, Mr. Dugald Stuart, and ſome others have made great efforts to introduce the ſecond mode of philoſophiſing into the inquiries reſpecting mind. It is rather remarkable that Dr. Prieſtley and Mr. Belſham, not contented with adopting in their own practice the firſt mode of philoſophiſing, have ſtated themſelves to be the peculiar enemies of thoſe who have adopted the ſecond; and have remarked, the former of theſe gentlemen in particular, upon Dr. Reid and ſome others of the Scottiſh philoſophers, with an illiberality of conſtruction, and a coarſeneſs of abuſe, not very becoming either philoſophers or gentlemen.

They have, indeed, been very eager to repreſent Mr. Locke as of their party; how juſtly the ſlighteſt acquaintance with his book muſt demonſtrate. Mr. Locke's object was not to give a theory of the mind; he does not even propoſe to inveſtigate all the faculties of the mind; he inveſtigates one faculty only. The object of his book is twofold; 1ſt, to examine the faculty of conception; and, 2dly, the nature and extent of evidence. The firſt of theſe objects he accompliſhes by two inquiries; 1ſt, what are the ſources from which our conceptions are derived; theſe, according to him, are ſenſation and reflection: 2d, what are the heads under which our conceptions, infinite and diverſified as they appear, may be claſſed. The latter of theſe inquiries he has executed in a manner wonderfully ſatisfactory, an atchievement of thought the greateſt perhaps on record in the hiſtory of the human mind. He firſt divides them into two grand claſſes, 1ſt, ſimple, 2d, compound, and ſhews what is the nature of each. Theſe again are ſubdivided, 1ſt, the ſimple into two claſſes; 1ſt, ſenſible qualities of matter; 2d, operations of mind of which we are conſcious: and the ſecond great diviſion, compound conceptions, is ſubdivided into three claſſes; they are either, 1ſt, of ſubſtances, thoſe groups of ſimple conceptions, the archetypes of which nature preſents to us united; or, 2dly, mixed modes, groups of conceptions arbitrarily

rily put together by the mind, to anſwer its own purpoſes; or, 3dly, of relations.

According to the Hartleian theory which this author propoſes to illuſtrate, all the phenomena of the human mind may be reſolved into theſe two claſſes, perception and the aſſociation of ideas. Perception they ſtill further endeavour to account for by the theory of vibrations. In this, however, they do not appear to be ſo confident that they are right. But they inſiſt that the reſolution of all the phenomena of mind into perception and aſſociation does not depend upon this, and is equally true whether any explanation be given of perception or not. It is evidently beyond the limits of our deſign to enter into a full inveſtigation of this doctrine, about which ſo much has been ſaid by one claſs of writers in this country; but we ſhall proceed to offer ſome obſervations on its appearance in the hands of Mr. B.

The method which he has taken is proper. He firſt ſtates the theory, and then endeavours to ſhew that the phenomena are conformable to it. Our obſervations ſhall be firſt directed to his account of vibrations, and next to the theory of aſſociation with its application to the phenomena.

We think Dr. Reid has ſhewn, in the moſt ſatisfactory manner, 1ſt, that there is no ſufficient evidence that vibrations are excited either in the nerves or brain by external objects; and, 2dly, that they are perfectly inadequate to account for our perceptions, though they were proved to exiſt. Mr. Belſham allows, that they do not make the nature of perception more intelligible than before. "The manner," ſays he, "in which ſenſations, ideas, and muſcular motions are excited by vibrations, and the nature of perception, are myſteries which ſtill remain wholly unexplained."

But to account for perception is not all which vibrations have to do according to this theory. They ought to account for all our ideas or conceptions, numberleſs as they are, no leſs than our ſenſations. A ſenſation, ſay they, is the feeling excited by an external object acting on an organ of ſenſe. The idea is the thought or conception which the mind is able to form of that object when it is removed. The cauſe of both theſe is the ſame. A vibration in the brain cauſes the perception of the object when it is preſent; a vibration in the brain cauſes the conception or idea of the object when it is abſent. What ſhould make us think it preſent in the one caſe, and abſent in the other? Oh! ſays Mr. Belſham, the vibration in the firſt caſe is ſtrong, in the ſecond weak. Indeed! a difference in the degree of the cauſe might make a difference in the degree of the effect; but it is rather unuſual that a difference in the degree of the cauſe ſhould make a total difference in the *kind* of the effect. I ſee an object in ſtrong ſunſhine. Here is a vigorous vibration. I ſee it in a leſs degree of light. Here is a weaker vibration. I ſee it in every degree of light, till it vaniſh from my ſight, and till there is no vibration at all. A ſtrong vibration is a ſenſation, a weak vibration is an idea. We deſire to know at what ſtage of this progreſs the ſenſation ceaſes to be ſenſation, and becomes idea. For here are all

degrees of vibration from the ſtrongeſt to the weakeſt; and yet in common apprehenſion it is perception, or, in Mr. B.'s language, ſenſation, all the while.

If we chuſe to make ſuppoſitions to account for perception, why not ſuppoſe fifty other things as good as vibrations, for that purpoſe; the galvanic influence, for example:—This has one great advantage above vibrations, that it is known to exiſt. Why not ſuppoſe that the nerves are conductors of this influence, which paſſes along them to the brain, and there produces ſenſation and ideas? Had we ſpace and time it would be very eaſy to produce full as pretty a theory on this ſuppoſition as that of vibrations.

Let us enumerate a few of the gratuitous ſuppoſitions of this theory: 1ſt. There are vibrations excited in the medullary ſubſtance of the brain and nerves by external objects. That this is perfectly without proof we refer to the ſatisfactory evidence of Dr. Reid to demonſtrate: 2d, ſays Mr. B. c. 3. ſec. 2. "The medullary ſubſtance having once vibrated in a particular manner does not return entirely to its natural ſtate, but continues diſpoſed to vibrate in that manner rather than another." There is no other vibration or vibrating ſubſtance of that kind with which we are acquainted. A muſical cord, which has twenty times vibrated any note, is not on that account more diſpoſed to vibrate ſuch note than any other of the ſcale. Aye, but, ſays Mr. B. a ſtick once bent has a diſpoſition to remain in that form, and does not return to its former ſtate. So has a ſtone, that is lifted out of one place into another, to remain where it is put down, and not to return of its own accord to the place from which it was taken. But Mr. B. ſhould have told us that a ſtone which has been once thrown up into the air has a greater tendency to fly up into the air again, than one which has never been thrown up: 3d. Mr. B. ſays in the ſame ſec. "Vibrations may be revived not only by the repetition of external impreſſions, but by their aſſociation with each other." What is meant by the aſſociation of ideas we know. It is the fact that one idea follows another according to ſome one of the relations of contiguity, cauſation, or reſemblance. But to talk of vibrations in the medullary ſubſtance of the brain following one another according to the relations of contiguity, cauſation, or reſemblance, is perfectly unintelligible. He adds—"Of vibrations which have been aſſociated together a ſufficient number of times, if one be excited, it will excite all the reſt." We aſk him what evidence he has for this. Did he, or any body elſe, ever ſee theſe vibrations following one another in this manner? All the evidence he can poſſibly have, is, that when one idea is excited it excites all theſe others. From this he takes it for granted that the vibrations do ſo too. And then he ſays, "that this hypotheſis affords an excellent ſolution to the theory of the aſſociation of ideas." He makes the theory of aſſociation ſtand as the ground of the theory of vibrations, and the theory of vibrations ſtand as the ground or ſolution of the theory of aſſociation. After this manner it is a very eaſy matter to prove or to ſolve any thing.

There

There are three claſſes of mental operations, which are generally accounted different: 1ſt, perception which has reference to time preſent: 2d, conception which has no reference to time at all: 3d, memory which has a reference to time paſt. For example, 1ſt, I ſee a white horſe; this is perception: 2d, I think of a white horſe, I have an image of a white horſe; ſo to ſpeak, in my mind, without any reference to time or place; this is conception: 3d, I remember that I ſaw the horſe yeſterday. The Hartleian theory accounts for theſe operations, thus: 1ſt, I ſee the horſe, becauſe a ſtrong vibration is excited in my brain: 2d, the ſame vibration, but weaker, happens to be excited afterwards. One would think that on this account I ſhould ſee the horſe again, but more faintly: no, I only think of him now: 3d, the ſame vibration happens to be excited again, more weakly than the firſt time, but whether more weakly or more ſtrongly than the ſecond time, the theory ſays not. Well, what is the conſequence this time? Whether do I ſee the horſe, or only conceive him? Neither, I remember that I ſaw him yeſterday.

Let us next ſee what has been the ſucceſs of the attempt to reſolve all the phenomena of the mind into perception and aſſociation—"Neither Dr. Reid," ſays Mr. B. "nor any other of the Scotiſh metaphyſicians, nor even Profeſſor D. Stuart perfectly comprehend Dr. Hartley's doctrine of aſſociation:" That is to ſay, they have not thought it ſo perfectly ſatisfactory as Mr. B. has done; and till then nobody will perfectly comprehend it according to him. Mr. Belſham, however, has very much miſunderſtood, or very much miſrepreſented, thoſe philoſophers. He charges them with referring every thing to inſtinct; with multiplying inſtincts beyond all bounds, and making fooliſh appeals to common ſenſe whenever they have no other reſource. The buſineſs of all true philoſophy is to refer the phenomena of the univerſe to general laws, or ultimate facts, of which no account can be given. Theſe gentlemen have attempted to do this with the phenomena of the mind. It is an eſtabliſhed rule with the chemical philoſophers, approved by all juſt reaſoners, to look upon every ſubſtance, which they have not been able to analyſe, as a ſimple ſubſtance, till it be analyzed. So muſt philoſophers of all kinds look upon every fact which they are not able to reſolve into ſome more general fact, as an ultimate fact, till it be ſo reſolved. This is what the philoſophers, ſo much blamed by Dr. Prieſtley and Mr. Belſham, have done. If any man can ſhew that any of the facts, which they have left as ultimate, is a caſe of ſome more general fact, 'tis well. It is a real addition made to their philoſophy. But it no more overturns their philoſophy, than that of Sir Iſaac Newton overturned that of Kepler, when he ſhewed that all Kepler's three laws of the planetary motions might be reſolved into one. Mr. Belſham and Dr. Prieſtley have taken a different courſe. They firſt aſſume that there are only two ultimate facts in the human mind. Next they revile thoſe philoſophers who think that there are any more; and

laſtly, they exert all their ingenuity to prove that all the phenomena of the human mind are reſolvable into theſe two facts.

What are the proofs that the mind can perform no acts but thoſe of perception or aſſociation? or more properly no act but that of perception? Aſſociation is not produced by the mind but by the ideas, and is an act of them not of the mind. Let us firſt ſee what is made of perception. Perception produces ſenſation and ideas. What are ſenſations and ideas? "Senſations," c. 1, ſec. 2, "are *feelings* excited by the impreſſions of external objects upon the organs of ſenſe. Ideas are revived impreſſions or *feelings* when the object is withdrawn." Senſations and ideas are both *feelings*. All that we get then by perception are feelings. That is not the caſe. I touch the point of a needle with my finger, and I feel pain. But is this feeling all? No, I have beſides this, the conviction of the immediate preſence of an inſtrument, of whoſe ſize, ſhape, and colour, I have a diſtinct conception. This double operation of an internal feeling and the conception and belief of an external cauſe takes place in every caſe of perception by the ſenſes. For this important analyſis we are indebted to Dr. Reid. And he diſtinguiſhes the firſt by the name of ſenſation, and the latter by that of perception, and to this confined uſe he carefully reſtricts theſe two names.

"Senſations are feelings excited by external objects; and ideas are thoſe feelings revived without the preſence of the object." According to this account we can have no idea but of ſenſible objects. All our ſenſations are from ſenſible objects, and all our ideas are only thoſe ſenſations revived. If there be any idea which is not the revived feeling of a ſenſation, this theory gives no account of it. "But," ſays Mr. B. c. 3, ſec. 1, "all internal feelings, not being ſenſations, are, according to Dr. Hartley's theory, called ideas. This to be ſure, will include every thing. This takes off all at one full ſwoop. This is diſcuſſing the ſubject with a maſter's hand; but when Dr. Hartley was giving a name of ſuch vaſt importance, why not have done it a little more perfectly ſtill? Why not have called aſſociations and ſenſations ideas too, and then he could have inſiſted that all the phenomena of the human mind were of one claſs only, which would have been moſt ſimple and philoſophical. I feel the agony of remorſe; this is an idea; I conceive a centaur, this is an idea; I remember a white mouſe, this is an idea; I am in love, this is an idea; I judge that twice two are four, this is an idea. It would be an improvement on this ſpecies of philoſophiſing to call all objects in nature by one name, and then maintain that there is one general law which accounts for every thing."

Let us obſerve how far perception extends by this doctrine. It is by perception we get all ſenſations and ideas. It is perception therefore when we diſcern an external object—it is perception when we conceive any object—it is perception when we are conſcious of any mental operation. The three claſſes of operations, thoſe of ſenſe, con-

conception, and conſciouſneſs, are all in this theory called by one name, perception.

Obſerve the progreſs of the mind according to this theory. Firſt, external objects act upon the ſenſes and produce ſenſations. Then thoſe ſenſations are revived after the object is removed, and produce ideas. Laſtly, thoſe ſenſations and ideas are cluſtered together in groups by aſſociation in every poſſible variety. The mind does nothing but perceive, or join two or more perceptions together. This accounts for memory, judgment, reaſoning, love, admiration, and every poſſible modification of thought. It is not very probable at firſt ſight, and we cannot ſay that to us it appears ſo, even after all that Mr. Belſham has ſaid in its favour.

We can only examine one or two of his attempts to reduce the mental operations to aſſociation. His account of abſtract complex ideas is pleaſant. "The ſimple ideas of which they are made up," ſays he, "are united together by aſſociation, and ſo intimately mixed, that they have an appearance altogether ſimple and uniform, as the ſeven coloured rays produce a white one. I ſee a dog for the firſt time to day; I ſee another to-morrow, and ſo on for many days. Whenever afterwards the ſenſation of dog is impreſſed, it excites not the idea of this dog or that dog, but ideas of all the dogs which I have ſeen, which are not a number of ideas, but ſo mixed by aſſociation as to form one idea." Let us here tell Mr. B. what aſſociation means:—It refers to the ſucceſſion of our ideas, not to their mixture: It expreſſes the law by which one idea ſuggeſts another. But, ſays Mr. B. ſome aſſociations are ſynchronous—a ſynchronous aſſociation is a term unintelligible. The laws of aſſociation expreſs the mode in which ideas follow one another, but are inapplicable entirely to thoſe which appear at the ſame inſtant together in the mind. What, are not ſeveral ſenſations, ſays Mr. B. preſented to the mind at once? True, but by an external cauſe, not by the aſſociation of one with another. For in that caſe one muſt appear firſt, that ſuggeſt a ſecond, that a third, and ſo on, in ſucceſſion. This is the law of aſſociation; and if it mean not this, it means nothing.

Let us take one other inſtance, a moſt important one ſurely, the mental operation by which we diſtinguiſh truth from falſhood. This by common writers is called judgment. It is called intuition by Mr. Belſham. "Knowledge," ſays Mr. B. "is the clear perception of truth; I know, that is, I clearly perceive, that the whole is equal to its parts." Perception was formerly made to comprehend the operations of the ſenſes, conſciouſneſs and conception. Here it is made to comprehend judgment too. It is not eaſy to ſee what uſe there is for aſſociation at this rate at all. Helvetius underſtood this, and reſolves at once all the operations of mind into perception. This by Mr. Belſham's rule is far more ſimple, and philoſophical; and his own charge, ſo bitterly made againſt Dr. Reid, may juſtly be retorted on himſelf. Why multiply inſtincts? Why make an inſtinct of aſſociation? Perception anſwers all. He defines intuition thus:

"By

"By intuition we learn the coincidence of ideas in the moſt ſimple caſes." According to the account above, this operation is perception. Let us inquire. I ſee a billiard ball. This is one operation. I ſee another. This makes two operations. Both operations are perception. I judge that the two balls are ſimilar. This is a third operation. Is it the ſame with the former two, or a different? If Mr. B. will not let us ſay that it is contrary to common ſenſe to ſay that it is the ſame, let us tell him that it is contrary to his theory. Perception, according to him, is the attention of the mind to the impreſſions made upon it. Here two impreſſions are made by the two balls. The mind attends to theſe two impreſſions and perceives the balls. But it judges beſides that the two balls are alike. Is this a third impreſſion? If it be, what creates it? Not the balls externally acting on the ſenſes, for that produces ſenſation and the ſight of the balls. If there be any other impreſſion, it muſt be what Mr. B. calls the revived ſenſations; and that according to this theory would produce only the ideas of the two balls. So that nothing is more evident than that perception will not account for judgment according to this theory. And if perception will not account for judgment, it is ridiculous to ſay that aſſociation can. Since every body knows that the forming of aſſociations does not depend in the leaſt upon truth or falſehood; and an aſſociation inconſiſtent with truth is juſt as eaſily formed, and as indiſſoluble as one according to truth.

It is impoſſible for us to follow Mr. B. farther in this theory. Moſt of our readers, we are afraid, will think we have followed him too far already. It would be eaſy to ſhew that he has failed in accounting for almoſt every one of the operations which he has enumerated, and that his enumeration is far from complete.

He ſubjoins a long diſcuſſion of the controverſy concerning liberty and neceſſity. The neceſſity of human actions according to him is one of the moſt certain and obvious truths in nature. It was not to be expected that Mr. B. would afford much new light for clearing a ſubject which has been darkened by all the refinements of ſophiſtry and all the ambiguity of language. He has ſtated the argument little better, little worſe than it has been ſtated twenty times before.

He denies the immateriality of the ſoul. He gives a review of the arguments from reaſon for the immortality of the ſoul; and concludes that there is hardly a ſhadow of evidence in the whole of them. We are ſorry that we cannot ſpare room to ſcrutinize *his remarks* a little.

The laſt part of this book is a theory of morals, which will require but few remarks from us, as it has been often commented upon before by authors of the greateſt merit. It is a revival of the old doctrine that ſelf-love is the only principle of human actions; but ſtated rather more boldly with regard to morality than has been generally done. Rochefoucault only ſaid that all our actions were ſelfiſh, not that they ought to be ſo. Mandeville, who found it very difficult to reconcile all our actions with ſelfiſhneſs in its ordinary ſenſe, brought forward vanity to account for all actions of a nobler

appear-

appearance. Both Mr. Hume and Mr. Godwin, who have, with Mr. Belſham, ſtated utility as the foundation of moral ſentiments, have nevertheleſs contended ſtrenuouſly for utility to the whole race; and have inſiſted vehemently that there is a principle in human nature leading us to ſeek the good of others, as real and as original, as that which leads us to ſeek the good of ourſelves. Mr. Belſham ſays we have a regard to our own good only; and that not only we *can* have no regard to any thing elſe, but we *ought* to have no regard to any thing elſe; that the purſuit of our own happineſs is the ſole principle of virtue, and a man is vicious in exact proportion as he ſwerves from this object.

There are two circumſtances which give a ſlight degree of plauſibility to this ſyſtem. 1ſt. It is true that virtue is generally the real means of happineſs, and if we believe in a righteous Governor of all things, there is the firmeſt aſſurance that virtue will be univerſally accompanied with happineſs. As one courſe of action here terminates in two objects, it is eaſy to take one of thoſe objects and repreſent it as the ſole motive to that courſe. 2d. There are very few of our actions which proceed from a ſingle motive. In general, ſeveral motives concur in producing the ſame action. It is very eaſy then to take one of theſe, to exaggerate this, and paſs over the reſt, till we make an action which was the reſult of many conſiderations, appear to proceed from one only. Nothing, for example, is more common, than to hear an act of generous charity aſcribed to vanity; and perhaps real proofs adduced that vanity did operate in producing the action. But what, does it follow from this that compaſſion had no ſhare in producing the action? Moſt probably vanity and compaſſion both operated in producing the action. It is poſſible that vanity alone would not have had ſtrength to produce it, had not compaſſion come in to its aſſiſtance. It is poſſible that vanity and compaſſion both together would not have had ſtrength to produce it, had not the abſtract conſideration that it was good, that it was right, aſſiſted both. It is poſſible that all the three would not have had ſtrength without a fourth, the conſideration of the future reward that is ſaid to follow goodneſs, and the puniſhment that is ſaid to follow the want of it. All theſe motives and many more may have operated in producing an action which may, with great plauſibility, be repreſented as the offspring of vanity alone. Juſt ſo with regard to any of our virtuous actions, not one motive only, but a multitude may have been employed in producing it; and it is poſſible by bringing forward one of theſe motives, proving that it was really concerned, and ſinking all the reſt, to make any perſon who has not reflected upon the frequent complexity of motives, to believe that this one motive was the ſole cauſe of the action.

It is poſſible that in the motive of every one of our actions, even the moſt virtuous, ſelf does enter as an ingredient. But does it follow from this, that ſelf is the whole or the greater part of the motive of every action; that a regard to right as right, to good as good,

does

does not enter as one of the ingredients? The fact is otherwiſe, and it is not the ipſe dixit of Mr. B. though a ſpecies of argument which he himſelf ſeems to think unanſwerable, that will eſtabliſh the contrary.

Take his definition of virtue.—"Virtue is the tendency of an action, affection, habit, or character to the ultimate happineſs of the agent." To eat when one is hungry is one of the nobleſt acts of virtue then; nothing is more eſſential to the well-being of the agent.

"Moral approbation and diſapprobation are ſentiments altogether factitious, the reſult of education or experience." We approve of juſtice exactly as we approve of a warm coat in cold weather; and a warm coat would juſt as much deſerve to be called juſtice as paying our debts, had not cuſtom, the arbiter of language, agreed to confine the term virtue to actions, habits, affections, and characters.

Granting that the utility of my virtue to myſelf ſhould make me approve of my own virtue, what makes me approve of the virtue which is in my neighbour? This is too abſurd; the bodily labour of the groſſeſt peaſant who carries water into our kitchen may be more uſeful to us than the virtue of the beſt man upon the earth!

The ſelf contradictions in Mr. B.'s account of his theory, are met with every where. As the ſame external action may, according to the motive, be virtuous, vicious, or indifferent, Mr. B. ſec. 7. examines an action in this reſpect. A perſon puts his purſe into the hands of another. "It was delivered as a bribe for the commiſſion of a crime." Whether was this virtuous or vicious? To determine this we ought to know before hand whether it brought good or evil to the agent, and decide accordingly. Is this the way in which Mr. B. examines the caſe? No, he anſwers as every good man will, "the motive is deteſtable, and the action proportionably vicious"—but moſt inconſiſtently with his theory. He will perhaps ſay that to give a bribe for the commiſſion of a crime muſt always be injurious to the agent. We deny that he can prove this. But ſuppoſing that he could, that is ſurely the ſolution which he ſhould have given of the caſe. He ſhould ſurely have ſaid the conſequences of this action muſt for ever be pernicious to the agent, and therefore only is it vicious, not the motive is deteſtable, and for that reaſon it is vicious; for that is to borrow the language of the common ſentiments of mankind to prevent them from being ſhocked with the language of his theory.

Mr. B. ſays again, "It was delivered to a highwayman under the impreſſion of fear—the motive is innocent—the action neither virtuous nor vicious." Still in perfect contradiction to the theory. The action ſaved the life of the agent, it was therefore in the higheſt degree virtuous.

But does it not follow from Mr. B.'s doctrine that it is impoſſible to commit a vicious action? Let us ſee. Happineſs, according to this doctrine, is the only ultimate object of deſire. Nothing elſe whatever is deſired, or can be deſired, but as a means of happineſs. Properly

perly ſpeaking, therefore, there is only one object of deſire, and men are always right in the end, however they may err in the means. In ſec. 7. Mr. B. determines expreſsly that it is the motive ſolely which gives its moral denomination to an action; that the ſame action is virtuous, vicious, or indifferent, in exact proportion to the moral value of the motive. Now if a man can deſire nothing but happineſs, or as a means of happineſs, his ultimate motive is in every caſe exactly the ſame, and, by neceſſary conſequence, the action, whatever it may be, perfectly virtuous.

The laſt charge which we make againſt this doctrine is a very heavy one indeed, that it not only in ſome caſes takes away all motive to be virtuous, but impoſes a poſitive obligation to be vicious. Mr. B. himſelf ſays, ſec. 10. "It can never be proved that the intereſt of the agent himſelf might not in ſome inſtances be promoted by an occaſional deviation from the ſtrict rule of truth, juſtice, and benevolence. The contrary is in ſome caſes highly probable." But he cures this by reference to a future life, when the connection between virtue and happineſs will be completely eſtabliſhed. Now we ſay, that Mr. B.'s doctrine completely deſtroys the evidence for a future life. He himſelf ſays that there is not what deſerves to be called even a preſumption in favour of it from natural reaſon, that the belief of it reſts entirely upon revelation. Now his doctrine removes the ſole foundation on which the proof of revelation reſts. We have no conception of moral character in the Divine Being, but from what we experience of moral character in ourſelves. We muſt believe the Divine Being therefore actuated ſolely by views to his own happineſs. How can Mr. B. prove, what good evidence has he for believing, that the happineſs of the Divine Being requires the eternal exerciſe of beneficence to his creatures? As far as our experience of his government reaches we have evidence of the very contrary. It may be the intereſt of the Divine Being to deceive and to torment us, and his bidding us believe in a future ſtate of happineſs may be one part of the deception, which from ſome pleaſure of his own, he practices againſt us. If I know that ſuch is the nature of truth, juſtice, beneficence, that there is in them an intrinſic, underived, eternal excellence, ſo that a being of perfect wiſdom muſt act according to them, for their own ſake, and without any regard to conſequences, I am ſure that God cannot deceive me, and if revelation be proved to be from him, I am ſafe in truſting to it. But till you have firſt proved the moral attributes of God, it is abſurd to offer a proof of revelation. For however certainly you prove revelation to be the word of God, unleſs I know that God is true, how do I know that his word is true? Now, by Mr. B.'s doctrine, there is no proof of the moral attributes of God.

Sermons, chiefly deſigned for Young Perſons. By Daniel Sandford, A. M.; Chaplain to the Right Hon. Lady Abercromby; Miniſter of Charlotte chapel, Edinburgh; and formerly ſtudent of Chriſt Church, Oxford. Edinburgh, Manners and Miller. Longman and Rees, London. Small 8vo. 1802.

BY critics of a certain claſs * it is frequently ſaid, that we have long ſince had enough, and more than enough, of pulpit compoſition. "He (they obſerve) who will not be content, among the writers of a former day, with the admirable diſcourſes of a Hooker and a Tillotſon, a South, a Barrow, and a Sherlock; or, among his own cotemporaries, with thoſe of a White, a Blair, or a Porteus, is, without doubt, more ſtudious of novelty than deſirous of excellence; and he rather delights in pampering his appetite with theological variety, than in diligently liſtening to the words of inſtruction, or drinking at the fountains of truth."

Theſe ſentiments are ſpecious: but they proceed generally from men who are far more the pretended, than the real, friends of the goſpel of Chriſt. In an age like the preſent, when enemies ariſe on every ſide, when atheiſm and unbelief, and falſe philoſophy unite in pointing their batteries againſt the ſafety of the church, *we*, at leaſt, ſhall ever regard it as our duty to animate the vigilance, not to damp the ardour of her genuine ſons. Wide and ample is the field which is ſtill left, whether for various diſcuſſion or candid enquiry; and there is no method, in our judgment, by which theſe objects can be more advantageouſly effected, than by ſeaſonable exhortations from the pulpit; whether they be for the purpoſe of ſtrengthening the ſanctions of our holy religion, or for enforcing its duties, and unfolding its precepts. He who engages, with any conſiderable talent, in ſuch a taſk, need not greatly apprehend that he ſhall be either forced upon the ground of the teachers who have gone before, or that he ſhall preclude the labours of others who may come after him; and the community at large muſt feel indebted to all, who in regard to ſuch topics ſhall ſucceed, in defending them with their ingenuity, in illuſtrating them with their learning, and in enriching and adorning them with their genius and their eloquence.

In this uſeful view it gives us pleaſure to acknowledge our obligations to the preſent writer, for the excellent ſermons which he has here preſented to the public. In a modeſt and ſenſible advertiſement prefixed to the work, the reader will perceive that he retains ſentiments, in regard to the diligence and uſefulneſs of a clergyman, not diſſimilar to thoſe above expreſſed by ourſelves:

"I hope," ſays he, "that theſe ſermons will be found to contain ſome principle of religious thought and conduct, which may be uſeful to young

---

* See the Monthly and Critical Reviews, *paſſim*; but particularly the former journal, in the Number for March laſt.

perſons

perſons, for whoſe inſtruction chiefly I publiſh them. I may now do a little good; hereafter I may, perhaps, be enabled to do more. I readily acknowledge that there are many imperfections in the following pages; and I do not preſume to lay claim to any merit, but that of a right intention. But, at the preſent time, when ſo much evil is abroad, and ſo many dangerous attempts are daily made againſt our faith and virtue, the ſlighteſt endeavours to defend them will have their ſhare of uſefulneſs, and their proportionate title to attention."

Theſe diſcourſes, which are Thirteen in number, are throughout excellent, pious, and practical. Though deſigned more particularly for the uſe of the young, they may be peruſed with pleaſure and advantage by all ages, and by all ranks. From the following enumeration of the topics of which they treat, the reader will be enabled to form ſome notion of their ſcope, as well as of their importance. 1. Scripture the Guide of Youth: 2. On the Evidences of the Chriſtian Scriptures: 3. On the Fear of God: 4. Duty to Parents: 5. On Confeſſing Chriſt: 6. On the Parable of the Sower: 7. The Wiſdom which is from above: 8. On the Diſpoſitions for receiving the Goſpel: 9. The ſame ſubject: 10. On the Conſolations of Religion: 11. On Conſcience: 12. On the Hundredth and Ninth Pſalm: 13. The Precept of Perfection a Divine Commandment.

Of theſe ſermons, we acknowledge, we were moſt pleaſed with the firſt, tenth, and twelfth, in the foregoing enumeration. The tenth furniſhes a good ſpecimen of what the exhortations of a clergyman ought to be, who feels a ſincere and deep concern in the eternal welfare of his hearers; whoſe chief ambition is to impreſs their minds, not to dazzle their imaginations; and who looks for effect, not from the ornaments of his language, but from the intereſt of his theme, and the importance of his arguments. That imagination at all times has the power to charm and to ſeduce, and impreſſive eloquence reſiſtleſsly to overpower with the force even of a torrent, we have all felt, and are ready to admit: but on ſubjects of deep ſolemnity we alſo know, that the preacher can attract by other and better methods. When we perceive that a man is *in earneſt himſelf*, we rarely refuſe him the utmoſt ſtretch of our attention. We feel that he is in poſſeſſion of a complete avenue to the heart, and that he practices, as well as underſtands, the great maxim of the poet.

Si vis me flere, dolendum eſt
Primùm ipſi tibi.

As a ſpecimen of Mr. Sandford's manner, we ſhall extract a paſſage from the ſermon in queſtion.

"The moſt bitter of all ſorrows which man can ſuffer, is certainly that which proceeds from the conſciouſneſs of depravity and actual guiltineſs in the ſight of God; but this 'tribulation' is not properly comprehended under the diviſions here enumerated; it is purely internal; it may, nevertheleſs, be mentioned here; for it ſhould never be forgotten by us for a moment, that the remedy for this moſt ſore of all our griefs is amply provided

vided by the gospel of Jesus Christ, and by the gospel alone; it is there only that we learn what the mercy of God has done for fallen and offending man; there only do we learn the doctrine of atonement, of the satisfaction which has been made for us, and by virtue of which we know that the sincerely penitent may turn unto the Lord his God, in full assurance that he will have mercy upon him, and for the sake of our Redeemer will abundantly pardon him. Dismissing, therefore, this topic, as not immediately connected with the subject now before us, I proceed to the consideration of the first division of our external tribulations here laid down:—I am to point out the consolations which our faith affords us, under,

"1. The loss of health, or evil of mortality. And the great doctrine which religion inculcates upon us, on all occasions, namely, that it is one of our first and best duties, to commit ourselves and all our concerns with unreserved confidence and submission to the will and disposal of Almighty God, will afford us, under the oppression of bodily disease, the surest source of patience and tranquillity. In the resignation of a Christian to the dispensations of his Heavenly Father, is contained, not only the bare yielding and submission, with which a most weak creature must fain, of necessity, bend down beneath the hand of Omnipotence, but also that exalted and dignified composure and satisfaction, which results from his stedfast assurance, that whatever is ordained to happen to him is for the best and wisest purposes. In those cases, where infirmity of the body is the consequence of careless and irregular living, the purposes for which we are afflicted is evident to the slightest reflection; and it is to be hoped that, in such situations, men are in general awakened to serious recollection, to penitence, and sincere resolutions of amendment; and if they are thus affected, their religion will tell them, that devout gratitude to God for having summoned them, while there was yet time to bethink themselves of their evil and to turn from it, will not only give comfort to their souls, but inspire them also with a spirit of calmness and patience, which will contribute in no small measure to the relief and restoration of their bodies. And those, on the other hand, who have used their days of health and strength virtuously, who have not, by indiscretion and intemperance, brought sickness upon themselves, will find, in the periods of bodily pain and infirmity, no little comfort to soothe their sufferings from the recollection of the good employment of their more chearful hours; the gratitude and piety which sanctified their conduct in health will not forsake them now; it will teach them to acknowledge that, if they have 'received good from the hand of the Lord, they may also receive evil,' and though the body be oppressed, the spirit will be sustained; and that present tribulation, grievous as it may be, which afflicts a righteous and faithful man, will be combated and overcome by the humility, the devout trust in the mercy and the wisdom of his God, which he will find within, ready to console and support him. His religious faith has taught him to know the frailties and uncertainties of human life, and armed him with a constancy which will not fail him in the trial.

"But, above all, at that most solemn hour, when nothing but religion can sustain us effectually, our Christian faith will help us to overcome the terrors of 'the last enemy which shall be subdued,' and meet with fortitude the approach of death. The hour of mortal dissolution derives its greatest power to shake the firmness of the mind, from the apprehensions with which it fills us, of that state to which we are going, and the tender attach-

ment

ment we feel for much that we leave behind us. It is awful, indeed, and terrible to look forward to the tribunal of Almighty God, and the judgment which is to decide our condition through eternity; it is afflicting to part from thoſe we love, and by whom we are beloved. This is a ſtruggle of the ſpirit which every heart muſt one day feel, but which no words can expreſs!

" Let us rather turn to the conſideration of the reſources which religion holds out to us under ſuch a trial. When he who is about to render up his ſoul to that God who gave it, whom he knows alſo (for from reaſon alone he may know thus much) to be 'of purer eyes than to behold iniquity;' when he remembers, that of the paſt follies and ſins of his former life, all, all are at one moment equally preſent in the ſight of him who made man, and who is to judge him; where is the courage and the poſſeſſion of mind which, unſupported but by itſelf, can look unappalled on ſuch a proſpect?—Nowhere. Let us not be deceived; there is but one ſecurity from this terror; it is to be found in the Chriſtian faith alone. And this faith, which has conducted a good man through the former courſe of his life, will attend him now, to revive his ſoul at this time of need, with the comfortable aſſurance, that although 'in Adam all die, yet in Chriſt all ſhall be made alive;' to recal to him the gracious declaration of ſcripture, that 'as Jeſus Chriſt was delivered for our offences, ſo he was raiſed for our juſtification;' and to bid him commit himſelf to the merciful God, who can alone judge of his ſincerity, who is not 'extreme to mark what is done amiſs,' who has redeemed us, and will 'not indeed for our righteouſneſs, but for his own mercy's ſake,' receive and pardon the truly penitent. With ſuch conſolation, the fears of death as far as they ariſe from the contemplation of the ſtate whither we are going, may ſurely be overcome; and this conſolation religion beſtows upon us. Nor muſt we omit to mention, what is not ſeldom, we truſt, ſeen, and a more delightful and edifying ſight there cannot be, the example of a faithful Chriſtian dying full of heavenly compoſure, reſigning without a ſigh every thing that is called happineſs in this life, and already anticipating the glories and the joys of that ſcene, wherein the heart of the righteous hath its treaſure. We have heard the diſmal hiſtory of the laſt hours of ſome of thoſe unhappy men who have ſignalized themſelves in the odious ranks of infidelity; and a moſt awful leſſon they afford; they have borne an involuntary teſtimony to the value of religion; and who that hears of them muſt not join in deprecating the terrors of ſuch a diſſolution, and fervently praying that he may not, at his death, be thus deſerted by every thing that ſhould conſole the parting ſpirit, but that 'he may die the death of the righteous,' and that his end may be full of that peace 'which the world cannot give,' and which, above all, the world 'can never take away.' P. 219—227.

As to Mr. Sandford's ſtyle, it is in general pure and correct: but we beg leave to object to the ſtructure of ſeveral of his periods, which is long and involved; and of this the diſcerning reader will have perceived more than one example in the ample quotation which is above made from the work. We could mention a few other trifling blemiſhes; but theſe, ſhould another edition be called for by the Public, will readily occur to the ingenious author himſelf, who, we can ſee, has ſtudied with care the beſt models of compoſition, and

drawn his diction rather from "the pure wells of Engliſh undefiled*," than from the glittering "workſhops," as Cicero would have called them †, of modern ſophiſts, and of popular and faſhionable declaimers.

Upon the whole, we venture to recommend theſe ſermons to the attention of our ſerious readers, whether young or old. While they are edified by the piety, they will be pleaſed with the illuſtrations, diſplayed in the volume; and to this may be added, the praiſe of ſome ingenious ſpecimens of Biblical criticiſm. For ſuch a line of ſtudy we conſider Mr. Sandford as admirably qualified; and, ſhould he perſevere in it, we can predict, that his labours will be attended with no ordinary degree of ſucceſs.

The Maid of Lochlin; a Lyrical Drama: with Legendary Odes and other Poems. By William Richardſon, A. M. Profeſſor of Humanity in the Univerſity of Glaſgow. 12mo. Pp. 124. Vernor and Hood. 1801.

"THE ſubject" of this drama "is taken from the Poem of Fingal, attributed to Oſſian:" the ſcene of action is "the reſidence of the King of Lochlin, with its vicinity on the coaſt of Lochlin;" and the conduct of the piece is aſſiſted by "employing the northern mythology." This latter idea, the author informs us, "was ſuggeſted by a peruſal of Mallet's Hiſtory of Denmark; and the powerful imitations, by Mr. Gray, of the Scandinavian Poetry." The *dramatis perſonæ* are: Starno, *King of Lochlin*; Fingal, *King of Morven*; High Prieſt of Odin; Meſſenger; Queen of Lochlin; Agandecca; *Prieſts*, *Bards*, *Soldiers*, *Page*, and *female Attendants*. The firſt act opens with a dialogue between Agandecca and the Queen, in which the latter attempts to diſſuade the heroine from her attachment to "the King of woody Morven." Their converſation is interrupted by a Meſſenger, who deſcribes "a bloody conflict" which had taken place between the Princes, in which Fingal had been victorious. By the conjoined mediation of the rival chieftains, Starno is induced to acquieſce in a former promiſe relative to the union of Fingal and Agandecca. Diſconcerted, and nearly overcome with joy, Agandecca retires; and Starno, Fingal, and attendants enter with banners and a flouriſh of martial muſic. To a chorus of bards ſucceed the congratulations of the Queen; after which, Starno and Fingal enter into a ſolemn compact of peace and amity.

"*Fingal.* Ye ſpirits of my fathers!
Who have your palaces in golden clouds,

---

* See Dr. Johnſon's admirable Preface to his Dictionary.

† *Rhetorum Officinæ.* Orat. ad Brut. iii.

Borne

Borne on the pinions of the rapid winds;
Who oft deſcend to me in radiant dreams;
And often grant me the propitious gale,
And turn aſide the darkneſs of the ſtorm;
By you I ſwear, my willing arm ſhall ne'er
Treſpaſs againſt the weal and peace of Lochlin.

"*Starno.* And thou, great ſpirit of tremendous Odin!
Who, cloth'd with lightning, from thy hall of thunder
Deſcendeſt on the rainbow; and in wrath,
And with thy flaming brand, hew'ſt down the ranks
That impiouſly defy thy *ſovran* power;
By thee I ſwear, if thou approve, to bide
By the conditions of this ſolemn league."

At the end of the act, in a ſoliloquy of Starno, we learn his dark intentions reſpecting the aſſaſſination of Fingal.—The ſecond act opens in the temple of Odin, where the High Prieſt delivers the following inſtructions to his aſſiſtants:

"Go then, prepare
All that with thy holy purpoſe can amaze,
And ſhake the worſhipper with awful horror:
Prepare your rapid thunders, and the gloom
Of preternatural and ſudden darkneſs:
For theſe the preſſure of the time may need."

After their departure, Starno enters to the High Prieſt. Having ſettled a plan of future conduct towards Agandecca, the High Prieſt retires, and Starno remains in the temple to meet his daughter who immediately enters. The King of Lochlin extorts a vow from Agandecca, and then maligns the character of Fingal; after which the High Prieſt re-enters, and, with religious terrors, ſhakes the reaſon of the Princeſs. The act concludes with the following ode, delivered, with emotion, by the High Prieſt:

"Balder,* down th' ethereal road
Urge thy unremitting ſpeed;
All the force and ſwiftneſs goad
Of thy light-diffuſing ſteed.
Prone upon the weſtern brine
Pour the blaze of thy decline;
Far let th' amber radiance flow,
And all the vaſt expanſe with red effulgence glow.

"Hoary Niord† bids his tide
Part before the ſounding hoof,
And the ſpar-laid paſſage guide
Skinfax‡ to the coral'd roof.

---

* The Northern Apollo, one of the ſons of Odin.

† Anſwering to Neptune, the ſovereign of the ſea.

‡ The horſe on which Balder rode through the ſky inſtead of travelling in a flaming chariot.

Various gems with mingled rays
Rival there the noon-tide blaze:
Yet, O hear my ſtrong beheſt;
Nor, Balder, linger long, lur'd by the genial feaſt.

" Speed thee down the per'lous ſteep;
And *aneath* the chryſtal arch,
Thro' the regions of the deep,
Slack not thy nocturnal march;
But thy morning hills with gold
Crown again, and ſoon behold
Writh'd in th' agonizing graſp,
Death, grinning fierce and fell, the youth of Albion claſp."

The third act opens with the ſcene of a magnificent chapel in the palace of Starno, which the Prieſts of Odin enter in ſolemn proceſſion. This act contains the religious preparations and ſolemnities previous to the expected nuptials of Fingal and Agandecca; but, owing to the conduct of the heroine who, ſuſpecting treachery, daſhes to the earth a poiſoned cup which ſhe had been commanded to preſent to her intended lord, the machinations of Starno are foiled. Ullin, the inſpired bard attendant on Fingal, delivers the following beautiful and energetic ode, addreſſed to the High Prieſt of Odin, which, we can almoſt venture to aſſert, will not ſuffer by a compariſon with Gray, to whoſe manner our author ſeems particularly partial:

" Panting on, with meaſur'd haſte,
The raven wings the wide aërial waſte.
Red of eye, and talon fell,
Behold the miniſter of hell!
Pontiff, to daunt thy ſhrinking heart with fear,
Heard you not ruſtling by, the baleful pennon near?

" Blaſted by a noxious breath,
That blew at even acroſs the wizzard heath,
On a ſcath'd pine's ſmoulder'd bough
The bird of vengeance reſts, and now
Whets his terrific beak, ſoon in thy breaſt
To tear thy mangled heart, and cling to the repaſt."

If the above be at all inferior to Gray, it is merely in point of poliſh;—not in energy or ſublimity.

Ullin, in the fourth act, when warning Fingal of the dangers which ſurround him, and urging him to depart from the land of Lochlin, utters the following beautifully pictureſque lines:

" As now I mus'd along the ſilent ſhore,
Loſt in a maze of gueſſes and conjecture,
Sudden athwart the twilight ſky, a ſtar,
Startling the penſiveneſs of meek-eye'd eve,
Flew, and behind it left a golden track,
Till down it vaniſh'd in a boſky dell;

Then

Then from that dell, a piteous wail aroſe
So melting, yet ſo dreary, and ſo wild,
As if ſome lonely diſembodied ſpirit
Plain'd to the liſt'ning ſtillneſs of the night.
No common voice it was: for at this inſtant,
The recollection with diſmay appals me."

In the fifth act, Starno, in the fury of diſappointed vengeance, ſtabs his daughter; and, afterwards meeting with Fingal, urges him to fight; but the latter, having given his promiſe to Agandecca to ſpare her father, declines the combat till Starno compels him to defend himſelf. At that inſtant enters Agandecca, ſupported by the Queen and Ullin. Struck with remorſe and horror, Starno flies from the face of man to the deſart; and, after the death of Agandecca, the piece concludes. As our laſt extract from the *Maid of Lochlin*, we ſhall preſent our readers with her final ſpeech:

" Fingal! adieu! Be happy! Thou wilt long
Preſerve the mem'ry of thine Agandecca:
And long, and often will thy tear deſcend,
And thy tale ſpeak of me. Go, gallant Prince!
And bleſs thy native land. Go, and enjoy
The glory due to thine illuſtrious deeds.
My painful ſtruggle ceaſes, and I feel
Impatient of delay; my ſpirit pants
For her departure. On thy breaſt, my parent,
On thy maternal boſom, let me lean:—
And let my failing viſion dwell on thee,
And let me claſp thee; and behold thee—Oh!"—[*Dies.*

After the extracts which we have given, to ſay that we approve the piece before us would be wholly ſuperfluous. The character of Agandecca is pre-eminently beautiful: it is admirably drawn, and ably ſupported; the delineation of her conduct, impelled by the varied feelings under which ſhe acts, evinces, in the poet, the niceſt diſcrimination, taſte, and knowledge of human nature. There are certain parts of this performance, however, to which we feel ourſelves conſtrained to object. In the ſecond act, Starno takes a far-fetched bombaſtic flight, which we could wiſh to ſee repreſſed or modified in a future edition. Obſolete words, harſh and ſtrained eliſions, and inſtances of affected orthography alſo occaſionally preſent themſelves.

The *Legendary Odes*, &c. poſſeſs very conſiderable merit; and, at the end of the volume, the future biographers of Smollett will find ſome intereſting notices relative to the poetical works of that celebrated author.

Memoirs of the Reign of George III. to the Seſſions of Parliament ending A. D. 1793. By W. Belſham. Vol. I. 8vo.

THE purpoſe of hiſtory is to record facts for the inſtruction of mankind. A ſubject more eventful and momentous than the

reign of the preſent King of theſe realms is not to be found in the annals of human tranſactions. Whoever undertakes ſuch a taſk if he fail in intereſt and utility, cannot blame his materials. It is a common and indeed a trite obſervation, that valuable hiſtories are not to be expected while the actions and events are freſh, the actors or their friends and enemies are alive. Like many trite opinions, this doctrine may eaſily be refuted both from reaſon and experience. A writer who underſtands that the end of hiſtory is inſtruction, the means ſelection, and arrangement of facts in their juſt connection and dependance both as examples and warnings; who ſees that it is his duty fairly and impartially to deliver ſuch truths, and who poſſeſſes firm and ſteady virtue to write the truth, and nothing but the truth, may be a faithful and authentic hiſtorian of his own times. According to his talents, moral and political ſcience, general learning, and particular knowledge, his powers and habits of literary compoſition, he may be an able, impreſſive, and beneficial hiſtorian of his own times as well as of any other. He will, probably, be a more animated narrator, by receiving more lively impreſſions on the ſubject, and by being more intereſted in the characters and events than in thoſe which have been conveyed to him after the lapſe of ages. The chief difficulty is adherence to ſtrict impartiality, without which the primary quality of hiſtory, authenticity, can never be ſecure. In this reſpect an hiſtorian of his own age and country is in a ſituation analogous to a witneſs giving evidence in a cauſe in which his own parents and family are parties; there certainly are men who delivering teſtimony affecting even ſuch friends, would ſpeak the truth. Some of our beſt and moſt unqueſtionable hiſtories, both ancient and modern, have been written by authors coeval with the ſubjects. Thucydides, and his continuator, Xenophon, writing the hiſtory of their own countries and times, admirable as their works are in moſt of the other qualities of hiſtory, have been uniformly allowed its primary excellence, authenticity. Herodotus, conjectural and even fabulous in ſome of the earlier portions of his delightful and valuable production, becomes authentic when he approaches and reaches his own times. Polybius, recording the military, political, and civil hiſtory of the times in which he lived, of the nations which he was contemplating, and of the heroes and ſtateſmen with whom he converſed, has ever been allowed to be the beſt hiſtorian of Greece, Rome, Carthage, and their reſpective dependencies, during the ſixth century of the city of Rome. Polybius exhibits actual facts in the relation of cauſe and effect, while his equal in genius treating that portion of hiſtory, but living at a different period, not unfrequently mingles the fancy of the poet with the narration of the hiſtorian. Modern hiſtorians have more rarely choſen for their ſubject contemporary tranſactions; but thoſe who, competent to the taſk of an hiſtorian, have undertaken ſuch a work have been eminently ſucceſsful; witneſs among others the maſterly production of Clarendon. There is indeed no obſtacle to the hiſtory of preſent times which may not be ſurmounted

by

by talents, literature, wiſdom, and virtue fitted for writing any hiſtory.

Though impartiality be indiſpenſably requiſite to authentic hiſtory, it is an impartiality of DUTY and CONSCIENCE not of *indifference*. Affection and admiration for one of the parties are perfectly conſiſtent with the rigid delivery of truth. If I am witneſs in a cauſe in which my father and his adverſary are the parties, while I ſpeak the truth I may, and indeed muſt, if the evidence be long and I poſſeſs the affection of a ſon, ſhew that I like my father better than his adverſary. A judge and jury will not the leſs regard my veracity as a witneſs, from perceiving that I have the moral feelings of a man: (the reader will ſee that here are meant a judge and jury not Godwinian in their notions concerning natural affections.) Suppoſe, on the other hand, I were, in delivering evidence, to manifeſt a diſpoſition to hold up my own parents to reproach; to create opportunities for reviling them and praiſing their adverſary at their expence; would the judge, jury, or by ſtanders the more highly value my evidence. Farther, if it were unqueſtionably and ſtrikingly manifeſt that my parents were highly meritorious in their general character, upright in their intentions and conduct, while I repreſented them as acting unworthily, would my credibility as a witneſs be increaſed becauſe I ſlandered my parents? Were an ancient hiſtorian to riſe from the dead, he might very naturally aſk, what is the purpoſe of purſuing this analogy? Can any hiſtorian be ſo deficient in patriotiſm as to ſpeak falſehood againſt his own country? we might anſwer, your ſurprize is natural, but nevertheleſs its object is true. If an author mean to be partial, either for or againſt his country, unleſs he be a bungler indeed, he will not confine himſelf excluſively to direct falſehood, but will have recourſe to implication, garbled evidence, hints, and other artifices ſo well known and univerſally practiſed by thoſe who wiſh to diſguiſe or pervert the truth. When a witneſs means to convey falſe impreſſions, it is of conſiderable uſe to truth and juſtice if he have only a faint and glimmering view of the ſubject himſelf. Thus he will be the leſs able to impoſe, unleſs upon the weak and ſuperficial. It muſt, however, be candidly acknowledged, that if a man diſpoſed to lye, profeſſes to write the truth concerning his own times and country, motives and inducements abound which do not exiſt concerning more diſtant ſubjects. This may be found in the character, ſituation, ſect, or caſt of the writer thus delivering ſuch falſhoods. A bigoted tory might, perhaps, be truſted with writing the hiſtory of Hannibal, though he would not be fit for exhibiting Marlborough. A furious preſbyterian might write a juſt criticiſm upon Horace or Cicero, that would not allow the due merit to Pope or Johnſon. Indeed, though a writer ſhould intend to deliver the truth, the prejudices of his peculiar ſet of aſſociates, or, as Lord Bacon calls them, the *idola theatri*, may warp his judgment without any intention of perverſion. Many both ſpeak and write falſhood, as many both ſpeak and write

nonſenſe, * *not knowing it to be ſuch.* Inſtead of cenſuring ſuch a writer's intentions we can only regret that his party ſpirit is much greater than his judgment. Unity of deſign, however, cannot entirely proceed from a miſtake of the *underſtanding*;—the *will* muſt have its ſhare.

Theſe prefatory obſervations, reſpecting the qualifications and diſqualifications of an hiſtorian will, we truſt, be found, in the courſe of our criticiſm, by no means irrelevant to a review of the work intitled, by Mr. Belſham, Memoirs of the reign of King George III.

Our author in a few pages gives the heads of the political maxims, by which the Houſe of Hanover had been governed during the two firſt reigns, and not without juſtice cenſures the excluſive employment of whigs; thence, proceeding to the education of the King, he repeats as truth the common-place *miſrepreſentation* of a ſignal and momentous fact.

"The late Prince of Wales, as every literary and political reader knows, had imbibed the principle from Lord Bolingbroke, certainly very ſalutary and wiſe whenceſoever it was derived—that a patriot king would chooſe his ſervants according to their wiſdom and virtue; and not according to their party connections. Patterns of domeſtic virtue, both he and his Princeſs had devoted the ſtricteſt attention to the tuition of their children, and eſpecially their heir. The political maxim juſt mentioned had been ſtrongly impreſſed on Prince George's mind, ſo as to become a great rule of his attachment and conduct, when, by the death of his father, he became the ſecond perſonage in the kingdom, and of his intended choice and delegation, when Providence ſhould call him to be the firſt. So thinking and feeling, he had not excluſively patronized whigs. This determination not to be king of one party, the abettors of that confederary imputed to a reſolution to be the king of the oppoſite party."

This aſſertion of political engroſſers, enraged that their monopoly was to continue no longer, ſo completely refuted by the uniform conduct of his Majeſty, worthy indeed only of a factious newſpaper or party pamphlet, our author admits as a fact, and even as a fundamental fact. On this, as a corner ſtone, he commences the foundation of his hiſtory. His leading propoſition is, that his Majeſty had imbibed ſentiments and principles inimical to the conſtitutional liberties of Britain. To eſtabliſh the theorem thus enunciated, the profeſſed narrative is bent. A very ſtrong objection, however, occurs in the firſt ſtep of his demonſtration. This was the firſt royal ſpeech of our king to his parliament, declaring that the civil and religious rights of his loving ſubjects were equally dear to him with the prerogatives of his crown; and expreſſing all the energy and animation

* Such of our readers as are curious either to hear or peruſe unintentional nonſenſe, we adviſe to frequent coffee-houſes, eſpecially thoſe where literature and philoſophy are handled, as well as politics, on week days; and on Sundays to liſten to ſectarian and methodiſtical ſermons.

of

of conſtitutional freedom. To account for declarations ſo diametrically oppoſite to Mr. Belſham's theory, he imputes them to inſincerity, and gives a ſpecimen of his intentions and views by imputing to his Sovereign groſs falſhood. He repreſents the King as intriguing, through Lord Bute, to have all the friends of liberty diſmiſſed, in order to carry the alledged arbitrary projects into ſucceſsful execution. Having attacked the moral principles and conduct of his Sovereign, as inconſiſtent with integrity and veracity, he proceeds to revile them, as contrary to magnanimity and indeed to juſtice. The diſmiſſion of Mr. Legge, chancellor of the exchequer, he imputes to the King's reſentment, becauſe ſeven years before Mr. Legge had not reſigned his ſeat in parliament, to make way for Sir Simeon Stuart, a relation of Lord Bute. This calumny is, however, not originally imputable to Mr. Belſham; our *hiſtorian* has copied it from a trumpery pamphlet, publiſhed in the year 1763, by the friends of Mr. Wilkes, under the title of a Hiſtory of the Minority. We now find our author diverging from a profeſſed ſtatement of parties into an account of queſtions relative to the diſſenters, that belong to a much later period of the hiſtory. At firſt we were at a loſs to diſcover how a celebrated pamphlet, written by Dr. Horſeley in 1787, could influence either the diſmiſſion or choice of miniſters in 1761, we however ſoon found that the ſtrictures upon this pamphlet were not foreign to the hiſtorian's deſign of imputing unconſtitutional principles to his Majeſty, avowing conſtitutional; and thus, at one blow, attacking both the political and moral character of the Sovereign. It alſo afforded an opportunity of lugging in the diſſenters, many years before they began to make ſuch a buſtle and noiſe themſelves.

Proceeding to the campaign of 1761, our author gives a brief ſummary of events, without either marking the objects of the campaign, the ſtate of the belligerent forces, military plans, operations or reſults. We do not, from this author, ſee what our countrymen, allies, or enemies, propoſed to do; what they actually did; much leſs how far either had advanced in, or receded from, the purpoſes of the war. The hiſtory now proceeds to that important negociation, the progreſs of which, unfolding the views of the Spaniards, induced Mr. Pitt to propoſe immediate hoſtilities; and, on being outvoted in the council, to reſign. The ſtate and views of the negociating parties; their reſpective intereſts and diſpoſitions, are very curſorily mentioned; but if he does not here communicate much political information, he advances with his political theory, imputing arbitrary deſigns to the King. The reſignation of Mr. Pitt, which, whether right or wrong, was notoriouſly his own act, and not the reſult of compulſion, the author profeſſes to conſider as ariſing from the arbitrary projects of the court, and its chief favourite Lord Bute.*—

* Strange as the fact may appear, we have good grounds for aſſerting, that LORD BUTE was never a *favourite* with HIS MAJESTY!

Having

Having conveyed the narrative to the rupture with Spain, he very juſtly imputes the vigorous efforts of the campaign of 1762, to the ſpirit which Mr. Pitt had infuſed. To his narrative of the campaign the obſervations we made on the preceding one will ſtrongly apply; but the more forcibly, as the atchievements of Britain this year admitted of a much more ſtriking and forcible particularization, eſpecially the ſiege and capture of the Havannah; exhibiting the efficacy of Britiſh heroiſm perſevering in effort againſt arduous obſtacles, and rewarded with ſignal ſucceſs. All we learn from this account is, that the town was ſtrong, defended itſelf for more than two months, and capitulated! Returning to political hiſtory, our author chiefly dwells on perſonal invectives againſt Lord Bute, which, whether true or falſe, are not proved by this hiſtorian to be true, and indeed are very inferior copies of the party effuſions of Wilkes and Churchill. The narrative of the peace exhibits neither the ſtate nor the intereſts of the ſeveral powers, nor the reaſons by which their reſpective policy was directed. From this narrative we cannot diſcover that the peace was either wiſe or fooliſh, good or bad for Britain or any of the parties concerned.

The reſignation of Lord Bute, ſucceeded by an adminiſtration headed by Mr. Grenville, certainly not a tory, and ſupported by the Duke of Bedford, was a new fact, contrary to Mr. Belſham's leading theory of an arbitrary ſyſtem. Here, however, his ingenuity was not ſtrained to frame a new hypotheſis; he had only to adopt the hypotheſis already framed to his hands. Lord Bute, the newſpapers and pamphlets of the times repreſented as ſtill the real director, though others were the oſtenſible miniſters. This rumour * our *hiſtorian* ſtates as an unqueſtionable fact, and in various parts of his hiſtory proceeds upon it as indubitable evidence. The courſe of the narrative now conducts us to the ſeizure of Mr. Wilkes and his papers. Upon this ſubject our author is more impartial and moderate in his narrative, than from any other parts we ſhould have expected.

"The rage of party ſeemed more inflamed than ever, and the preſs teemed with political pamphlets on each ſide, couched in terms of the extremeſt virulence and abuſe. Theſe the miniſtry ſeemed totally and wiſely to diſregard, till, on the appearance of the 45th number of a periodical publication ſtyled The North Briton, containing a perſonal and very indecent attack upon the king, charging him with affirming a direct falſhood in his ſpeech from the throne, it was in an evil hour judged expedient, for the vindication of his Majeſty's honour, to exert every effort of government to reſcue the ſovereign from an imputation, the impreſſion made by which, had it been regarded with the dignity of ſilent contempt, would probably

---

* We call it a rumour, becauſe no authentic evidence has ever been adduced to eſtabliſh its truth. As it has been a report extremely prevalent it became the hiſtorian to mention it; but not as an hiſtorical document.

have

have laſted only till the 46th number had promulgated ſome new abuſe, as impudent, as malignant, and as futile as the former. The well-known and almoſt avowed author of the publication in queſtion was Mr. Wilkes, member of parliament for the borough of Aylesbury, a man of ruined fortune and profligate morals, who had made repeated applications to the miniſtry for ſome poſt that might repair his ſhattered circumſtances; but failing of ſucceſs, probably through his total want of character, he reſolved on revenge; and it is ſaid that he ſcrupled not openly to declare his reſolution, to try how far it was practical to carry the licentiouſneſs of writing, under the pretext of exerciſing the liberty of the preſs. A warrant was iſſued under the hand and ſeal of Lord Haliſax, directed to certain of his Majeſty's meſſengers in the uſual official form, commanding them to apprehend the authors, printers, and publiſhers of that ſeditious and treaſonable paper. On the 29th of April, 1763, late at night, the meſſengers entered the houſe of Mr. Wilkes, and produced their warrant, with which, on account of the general terms in which it was drawn, he abſolutely refuſed compliance; but on their return the next morning, he was compelled to accompany them to the office of the ſecretary of ſtate, whence he was committed cloſe priſoner to the Tower, his papers being previouſly ſeized and ſealed, and all acceſs to his perſon ſtrictly prohibited. Application being made to the Court of Common Pleas for an habeas corpus, a writ was accordingly iſſued, directed to the conſtable of the Tower; in conſequence of which, Mr. Wilkes was brought up the next day to Weſtminſter-hall; and the caſe being new and important, he was, after the pleadings were finiſhed, remanded till Friday, May 6th, that the judges might have leiſure to form their opinion. On that day, being again brought before them, Lord Chief Juſtice Pratt, afterwards created Lord Camden, a firm and invariable friend to conſtitutional liberty, proceeded to give the opinion of the court. He declared, as to the leading points involved in this complex queſtion, the commitment of Mr. Wilkes to be not in itſelf illegal, being juſtified by numerous precedents; and, though in ſtrict contemplation of law the warrant of the ſecretary of ſtate was not of ſuperior force to that of a juſtice of peace — where a combination of circumſtances gave a ſtrong ſuſpicion of facts incompatible with the public ſafety, he was ſupported in the commitment even without receiving any particular information for the foundation of the charge. As to the ſecond objection, the court was of opinion, that there was no neceſſity for the ſpecification of thoſe particular paſſages in the 45th number of the North Briton, which had been deemed a libel. As to the third head, the chief juſtice admitted, that the privilege of parliament was violated in the perſon of Mr. Wilkes."

On the proceedings of parliament reſpecting this ſubject, the author merely blames miniſters for ſwelling into importance both a queſtion and perſon in themſelves inſignificant. He with juſt ſeverity reprobates the infamous publication of the eſſay on woman, and on the other hand manifeſts an opinion concerning its impeacher with which moſt of our readers and other friends of religion and morality will coincide.

Our author now comes to the commencement of Mr. Grenville's innovating plans reſpecting American taxation. The cauſes and riſe of this momentous change our author exhibits faintly, and imperfectly.

fectly. Diverging to the ſtate of affairs on the continent of Europe, he mentions the election of a king of Poland, and other remarkable events, but without tracing them to their cauſes in the circumſtances of the times, and the characters of the principal actors. This, indeed, like many other portions of the narrative, is rather a huddle of detached tranſactions than an hiſtorical ſeries of facts, cauſes, and conſequences, combined by their mutual relations and dependencies. Reſuming the conſideration of American affairs, our author proceeds to give an account of the colonies. Here his narrative is extremely vague, in general. We ſhould have expected from a competent hiſtorian ſuch a view of the eſtabliſhment, ſituation, opinions, and ſentiments of theſe ſettlements, jointly and ſeparately, as would have afforded a clue to ſome parts of their conduct. It is a fact well known to every one converſant with the hiſtory of his country, and its dependencies, that its colonies in America originally conſiſted of very different ſets of planters. The four provinces of New England repleniſhed with republican ſectarians, cheriſhed againſt epiſcopacy and monarchy an enmity which deſcended to their poſterity. The more ſouthern colonies were peopled with loyal ſubjects, whoſe deſcendents continued attached to their church and king. In New England repugnance to the authority of the mother country firſt manifeſted itſelf; and though oppoſition to taxation ſpread to the ſouthern provinces, yet it was of a much more temperate kind than that which from the beginning manifeſted itſelf in the north. The ſouthern coloniſts conſtitutionally ſtated apprehended grievances. The northern unconſtitutionally reprobated legal enactments as uſurpations of right. Obvious as this difference was, and ſtrangely as it long marked the proceedings of the different colonies, yet it is not noticed by Mr. Belſham. The arguments for and againſt the ſtamp act reſolving themſelves into right and expediency, have a reference to this diverſity of apprehenſion by the loyal and republican colonies. According to the former claſs of opponents, the new impoſts were incompatible with the privilege of Britiſh ſubjects, not to pay taxes unleſs impoſed by themſelves or their repreſentatives. The latter claſs of opponents reprobated the legiſlative power of the parent country, as an infringement upon natural rights. Towards the firſt ſet, conciliation might be expedient; towards the ſecond, coercion only or total abandonment could be expedient. Our author's exhibition of the reaſonings on both ſides is extremely inadequate, and very much inferior to that of the annual regiſter, and even common magazines. By inferior we do not mean leſs detailed, for that a hiſtory ought to be, but much leſs ſucceſsful in conveying the eſſence. His parliamentary narrative is indeed a *rhapſody of extracts* not AN AMALGAMATION OF FACTS AND ARGUMENTS. We are now led to the diſmiſſion of Mr. Grenville and his colleagues. This change our *hiſtorian* imputes to the machinations of what he ſtyles the INTERIOR CABINET, without having previouſly aſcertained that the ſaid interior cabinet actually exiſted. HERE WE SOLEMNLY CALL ON MR. BELSHAM

BELSHAM EITHER TO PROVE THE EXISTENCE OF THE ALLEDGED PARAMOUNT DIRECTION, OR TO ACKNOWLEDGE THAT HE, PROFESSING TO BE AN HISTORIAN, DELIVERS ALLEGATIONS AS FACTS, WITHOUT KNOWING THEM TO BE FACTS. *We, the Anti-Jacobin Reviewers, charge this perſon calling himſelf an hiſtorian, with tranſcribing party rumours, unſupported by evidence, as hiſtorical truth, to be tranſmitted to poſterity.* Inconſiſtent as ſtrings of conjectures are with the purpoſes of authentic and inſtructive hiſtory, they are perfectly conformable to the theory with which our author commences. They propoſe to attach to our ſovereign moral and political obloquy, by repreſenting him as deceiving and betraying his oſtenſible ſervants; in other words, of not being a ſincere and upright man; and of caballing with an arbitrary junto to promote abſolute power; of not being a true conſtitutional and patriotic Britiſh king. We muſt here continue to give our author the credit already allowed, of preſerving unity of deſign; that uniform deſign is to repreſent George III. as a bad man and a bad king. Let Mr. Belſham, avowing himſelf the author of the book before us, have the hardyhood to deny this charge; if he do, we ſhall uſe no weapons againſt him, but thoſe with which we are furniſhed by himſelf. The ſame ſyſtem of hypocriſy and duplicity, exerciſed for the ſame purpoſes, according to Mr. Belſham, dictated the appointment of the Rockingham adminiſtration. The Duke of Cumberland and the whigs were now, according to his hypotheſis, the dupes of that treachery which, by his account, copied from party newſpapers and pamphlets, their predeceſſors had experienced from the ſame quarter. The ſimple and obvious fact was, the Grenville adminiſtration, whether deſervedly or not, was, from the proſecution of Wilkes, and the new ſyſtem adopted reſpecting America, become ſo extremely unpopular as to be unfit for longer diſcharging efficiently the duties of executive ſervants. The king, agreeably to his political maxim, wiſhed to have efficient miniſters, without regard to their parties. He had therefore applied to Mr. Pitt and Lord Temple, who on the one hand were not tories, and on the other were not members of the whig junto. Theſe ſtateſmen had not acceded to his majeſty's views; there were then three parties; one was going out, another would not come in; there remained only the third, that which was now headed by the Marquis of Rockingham. His Majeſty choſe thoſe to be miniſters, who only at that period could be choſen. Such was the amount of the *hypocriſy* and treachery here imputed. Intending to praiſe the Rockingham adminiſtration, but not underſtanding its character, Mr. Belſham does more harm than good to its reputation by indiſcriminate panegyrics. The miniſtry in queſtion, its enemies muſt allow, poſſeſſed fair intentions; and its moſt judicious friends will not claim for it vigorous and efficient performance.

The principal object which engaged the attention of the Rockingham adminiſtration was America. On the one hand, the Grenville party, the deviſers of taxation, and the framers of the ſtamp act, inſiſted

fisted on coercive measures: on the other, Mr. Pitt and his adherents, on a disavowal of the right of taxing the colonies. Lord Rockingham wished to please both parties. To gratify the Americans, the stamp act was repealed: to vindicate the honour of Britain, a law was passed, declaring her right to legislate for America in taxation and every other case; and censuring the violence of the colonial opposition.

Mr. Belsham pours out extravagant eulogia upon the repeal of the stamp act, but merely mentions the declaratory law. The real fact was, as every political reader knows, that these two measures of Rockingham policy counteracted each other. The stamp act had been opposed in America, not as inexpedient, but as unjust. They had not pretended they could not pay the impost, but that the imposers had no right to tax. Either the stamp act was a grievance, or was not: if a grievance, the redress did not apply to the subject of complaint; if not a grievance, why offer redress? If the right was ascertained, and we thought coercion prudent, the repeal would be absurd; if not, the declaration of right would be a mere impotent bravado. The Rockingham plan maintained the speculative principle which the colonies reprobated, while it abandoned the practical benefit for which only it could deserve support. Patriotic dispositions with feeble and short sighted policy; temporizing, indecisive, and inefficient conduct obviously characterize the Rockingham administration; but their stamp and character Mr. Belsham does not present. To atone for this deficiency he continues to present the stamp and character of his own sentiments and inculcations. Speaking of the disagreement between Mr. Pitt and the Rockingham connection, he makes the following assertion, which we transcribe for our readers, typographically marked as he has marked it himself:—"The dissensions prevailing amongst the patriotic leaders of the opposition, or WHIG party, at this period, at once gratified the malignity and facilitated the manœuvres of the PANDEMONIUM of Carlton-house." From the context and other parts of the work, we are to understand that the dæmons here described are the personal friends of our sovereign, and that the archdevil was the mother of our sovereign. In this receptacle of fiends, according to Mr. Belsham, transcribing as part of his history the common-place scurrility of factious demagogues, a cabal favoured and patronized by our sovereign plotted the destruction of British liberty.

Proceeding with his system of abuse against the political and moral character of his king, the attempted illustration of his favourite positions brings us to the administration formed by Mr. Pitt, and afterwards known as the Grafton ministry. The real history of this council was, the king found the Rockingham party devoid of political experience and vigour, wishing as before to have servants fit for conducting the affairs of the nation, without any regard to party, he again applied to the ablest statesmen in the kingdom to form such a ministry, leaving the particulars to the uncontrouled selection of Mr. Pitt

Pitt himſelf. Mr. Pitt, ſo authorized, choſe a miniſtry, in which, from the diſagreement about terms, Lord Temple would not accept an appointment. The Duke of Grafton was nominated firſt lord of the treaſury. This, as moſt of our readers know, is the ſhort and ſimple truth. Hear we Mr. Belſham on the ſubject. In conformity to his original ſyſtem of attacking the moral and political character of the king, he repreſents the object of his Majeſty and the Court, to have been, by artifice and hypocriſy, to delude Mr. Pitt, that the alledged ſecret cabal might be able ſtill to operate towards the deſtruction of Britiſh liberty. When the indiſpoſition and infirmities of Lord Chatham, preventing him from taking an active part in the adminiſtration, left the principal management of affairs in the hands of the Duke of Grafton and his colleagues, and a miniſtry jarring and diſtracted, the weak and indiſcreet meaſures of that miniſtry are imputable to the ſecret cabal, which, by the hypotheſis, governed the oſtenſible adminiſtration. Thence Mr. Belſham derives Townſhend's new ſcheme of taxing America; thence the whole proceedings of the legiſlature and the Middleſex election; thence all thoſe acts which employ the eloquent acrimony, and poignant invective, of the renowned Junius.

His ſtrictures on the conduct of Miniſtry, reſpecting Corſica, are not unfounded; a wiſe and vigorous miniſtry will not ſuffer without oppoſition the aggrandiſement of France. The irreverend conduct of the city of London towards the King, in the courſe of the year 1770, though not branded by the author with juſt reprobation, is not, as from the tenor of the hiſtory we expected, a ſubject of praiſe. His account of the diſputes about Falkland's Iſland, exhibits the principal facts, but with little remark deſerving either of praiſe or objection. The courſe of his narrative now brings him to the firſt application of the Diſſenters, for relief from ſubſcriptions. Here he enters leſs into theological controverſy than political expediency. Arguing on this principle, our author profeſſes to think that the friends and ſupporters of the eſtabliſhed church ought to have abandoned the various fortifications which the wiſdom of our forefathers has raiſed round the national repoſitory of religion, in order to gratify ſectarians. We cannot juſtly charge this doctrine with being democratical; it is indeed rather oligarchical, as it would prefer the ſmaller number to the greater; detached, and mutually diſcordant, *troops* of non-conformiſts, to the great, numerous, united; and reſpectable body of conforming Chriſtians. But, though not democratical, it is Jacobinical; inculcating the deſtruction of eſtabliſhments, and conſequently anarchy. The rejection of the bill for making the propoſed change, he imputes to the ſecret cabal; the exiſtence of which, as we have ſeen, he uniformly aſſumes as a fact. But his own words ſhew his meaning, both expreſſed, and intended, much better than can be done by our comments.

"The ill ſucceſs which finally attended it could only be aſcribed to the predominance of that ſecret and fatal influence ſo frequently alluded to, which

which seemed obstinately bent to thwart every measure emanating from a just, wise, and beneficial policy. So that on this, as on other occasions, a stranger to the manifold virtues and excellencies of the SOVEREIGN might have been pardoned for supposing the throne filled by some sullen and malignant bigot, absolutely ignorant of the first principles of civil and religious liberty; or to whom those principles appeared odious and detestable."

The purport of this sentence we shall not pay to our readers' understanding so poor a compliment as to explain. The first volume concludes with 1773.

As that volume clearly unfolds the author's objects and principles, civil and political, moral and religious, and also his intellectual capacity, literary attainments, and historical powers, such as they are, we have devoted more time and attention to this sample, than we shall give to the whole of the commodity. Mr. Belsham frequently interlards his narrative with latin quotations; if he thereby meant to demonstrate to the reader his conversancy with the classical authors, we do not think his citations superfluous, since, to readers, from the composition of the work, could discover his acquaintance with those monuments of taste and genius. Imitating him in citation, though we cannot of this his first volume, with truth, *Ex pede Herculem*, we can conscientiously affirm, *ab uno disce omnes*.

(To be continued.)

A Letter to the Hon. Charles James Fox, on the Death of the late Duke of Bedford. 8vo. Pr. 3s. 6d. White, No. 5, Southampton-street; Cobbett and Morgan, Pall-Mall. 1801.

IN a very early part of our work, we took an opportunity of delivering our sentiments, respecting the ancient adage of the Pagan philosophers, *de mortuis nil nisi bonum*; and ventured to recommend a little alteration, by substituting for *bonum* the word *verum*, which seemed to us at once more confident with true Christian principles, and more conducive to the purposes of history—the information and improvement of mankind. Impressed with this notion, we had viewed with abomination the proceedings of certain individuals, and of certain bodies of men, on the death of the late Duke of Bedford; and we had actually resolved to endeavour, at least, to form the tide of popular prejudice, to strip history of its meretricious embellishments, and, protesting against the supreme authority assumed by the sages of the Whig Club, and of the Board of Agriculture, to exhibit truth to the public eye in all her native colours; when the tract before us was put into our hands. The author has anticipated us not in our *design*, but in the execution of it, and he has treated his subject with equal spirit and ability. He begins by telling Mr. Fox, that if he had suffered his late friend to pass quietly off the stage of life, he should have left him to the judgment of his God; "But," he adds, "the consequences attempted to be attached to his character,

by the eulogy you thought proper to pronounce upon it in the Houſe of Commons, I conſider to be ſuch an inſult on the good ſenſe and religious principles of the great body of the people of this country, as is not to be paſſed over without animadverſion." Here we perfectly concur with the author, and alſo join with him in the doubt, which was moſt worthy of admiration, "the patience of the hearers, or the aſſurance of the ſpeaker." But the Houſe of Commons have been ſo accuſtomed to hear extraordinary things from the mouth of Mr. Fox, that *their* ſtock of aſtoniſhment muſt long ſince have been exhauſted. Still we may be allowed to wonder that the very ſtrange declaration that, by the death of the Duke of Bedford "*a parent has been left to his country*," ſhould have been ſuffered to paſs without ſome call for the ſolution of the enigma, without ſome demand for an explanation. We can only ſuppoſe, that as *peace* was the faſhionable cry of the hour, and as the Duke of Bedford had, from the origin of the war, invariably clamoured for *peace*, this *poſthumous* coincidence of opinion was deemed a ſufficient reaſon for impoſing a reſtraint on the feelings of reſentment, the dictates of religion, and the ſuggeſtions of truth.

"I do not underſtand," purſues our author, in examining the grounds of Mr. Fox's aſſertion, "that the late Duke contrived to carry away his immenſe property with him: but that the *terra firma* round Woburn and elſewhere lies juſt where it did, when his Grace came into poſſeſſion. And this, at a time when this world is all in all with us, it muſt be allowed, is a great point in our favour. So far at leaſt the nation has ſuſtained no loſs. The only loſs them it has to deplore, is in the perſon of the late Duke with his conſtituent principles. The value of the former remains therefore to be determined by the value of the latter. And not having adopted the abſurd ſyſtem of reducing all mankind to the ſame ſtandard of equality, thereby weighing, as it were, pearls and potters by the pound, from the fulleſt conviction that the different ranks in ſociety have been eſtabliſhed by the Supreme Diſpoſer for the wiſeſt reaſons; I conſequently think, that eminence of ſtation makes virtue or vice eminently conſpicuous; and that from the effect produced on the public mind by perſons poſſeſſing that ſtation, their merits or demerits cannot fail to become ſubjects for very ſerious conſideration."

This is a poſition which we defy even the orators of the Whig Club, though aided by the tranſcendent talents of their illuſtrious compeers, the preſent Sheriffs of London and Middleſex, and ſupported by the Carringtons, the Middletons, and all the tithe-throwers of the agricultural board, to controvert. Having thus eſtabliſhed his premiſes, the letter-writer proceeds thus:

"You tell the Members of the Houſe of Commons, who from a falſe delicacy thought proper to hear your fulſome panegyric to the end, that 'ſuch was the admiration excited by his virtues, that to expatiate upon them at large, were it proper, would be unneceſſary.' To the late Duke of Bedford's virtues, I muſt confeſs myſelf to have been a ſtranger; for I have been taught to conſider that nothing in a Chriſtian country is entitled to the

name

which ſeemed obſtinately bent to thwart every meaſure emanating from a juſt, wiſe, and beneficial policy. So that on this, as on other occaſions, a ſtranger to the manifold virtues and excellencies of the SOVEREIGN might have been pardoned for *ſuppoſing* the throne filled by ſome ſullen and malignant bigot, abſolutely ignorant of the firſt principles of civil and religious liberty; or to whom thoſe principles appeared odious and deteſtable."

The purport of this ſentence we ſhall not pay to our readers' underſtanding ſo poor a compliment as to explain. The firſt volume concludes with 1773.

As that volume clearly unfolds the author's objects and principles, civil and political, moral and religious, and alſo his intellectual capacity, literary attainments, and hiſtorical powers, ſuch as they are, we have devoted more time and attention to this ſample, than we ſhall give to the whole of the commodity. Mr. Belſham frequently interlards his narrative with latin quotations; if he thereby meant to demonſtrate to the reader his converſancy with the claſſical authors, we do not think his citations ſuperfluous, ſince, no reader, from the compoſition of the work, could diſcover his acquaintance with thoſe monuments of taſte and genius. Imitating him in citation, though we cannot of this his firſt volume, with truth, ſay, *ex pede Herculem*, we can conſcientiouſly affirm, ab uno diſce omnes.

(To be continued.)

A Letter to the Hon. Charles James Fox, on the Death of the late Duke of Bedford. 8vo. PP. 32. 6d. Whittle, No. 3, Southampton-ſtreet; Cobbett and Morgan, Pall-Mall. 1802.

IN a very early part of our work, we took an opportunity of delivering our ſentiments, reſpecting the ancient adage of the Pagan philoſophers, de mortuis nil niſi bonum; and ventured to recommend a little alteration, by ſubſtituting for *bonum* the word *verum*, which ſeemed to us at once more conſiſtent with true Chriſtian principles, and more conducive to the purpoſes of hiſtory—the information and improvement of mankind. Impreſſed with this notion, we had viewed with aſtoniſhment the proceedings of certain individuals, and of certain bodies of men, on the death of the late Duke of Bedford; and we had actually reſolved to endeavour, at leaſt, to ſtem the tide of popular prejudice, to ſtrip oratory of its meretricious embelliſhments, and, proteſting againſt the ſupreme authority aſſumed by the ſages of the Whig Club, and of the Board of Agriculture, to exhibit truth to the public eye in all her native colours; when the tract before us was put into our hands. The author has anticipated us not in our *deſign*, but in the *execution* of it, and he has treated his ſubject with equal ſpirit and ability. He begins by telling Mr. Fox, that if he had ſuffered his late friend to paſs quietly off the ſtage of life, *he* ſhould have left him to the judgment of his God; "But," he adds, "the conſequence attempted to be attached to his character,

by

by the eulogy you thought proper to pronounce upon it in the Houſe of Commons, I conſider to be ſuch an inſult on the good ſenſe and religious principles of the great body of the people of this country, as is not to be paſſed over without animadverſion." Here we perfectly concur with the author, and alſo join with him in the doubt, which was moſt worthy of admiration, "the patience of the hearers, or the aſſurance of the ſpeaker." But the Houſe of Commons have been ſo accuſtomed to hear extraordinary things from the mouth of Mr. Fox, that *their* ſtock of aſtoniſhment muſt long ſince have been exhauſted. Still we may be allowed to wonder that the very ſtrange declaration that, by the death of the Duke of Bedford "*a parent has been loſt to his country*," ſhould have been ſuffered to paſs without ſome call for the ſolution of the enigma, without ſome demand for an explanation. We can only ſuppoſe, that as *peace* was the faſhionable cry of the hour, and as the Duke of Bedford had, from the origin of the war, invariably clamoured for *peace*, this *poſthumous* coincidence of opinion was deemed a ſufficient reaſon for impoſing a reſtraint on the feelings of reſentment, the dictates of religion, and the ſuggeſtions of truth.

"I do not underſtand," purſues our author, in examining the grounds of Mr. Fox's aſſertion, "that the late Duke contrived to carry away his immenſe property with him: but that the *terra firma* round Woburn and elſewhere lies juſt where it did, when his Grace came into poſſeſſion. And this, at a time when this world is all in all with us, it muſt be allowed, is a great point in our favour. So far at leaſt the nation has ſuſtained no loſs. The only loſs then it has to deplore, is in the perſon of the late Duke with his concomitant principles. The value of the former remains therefore to be determined by the value of the latter. And not having adopted the abſurd ſyſtem of reducing all mankind to the ſame ſtandard of equality, thereby weighing, as it were, peers and porters by the pound, from the fulleſt conviction that the different ranks in ſociety have been eſtabliſhed by the Supreme Diſpoſer for the wiſeſt reaſons; I conſequently think, that eminence of ſtation makes virtue or vice eminently conſpicuous; and that from the effect produced on the public mind by perſons poſſeſſing that ſtation, their merits or demerits cannot fail to become ſubjects for very ſerious conſideration."

This is a poſition which we defy even the orators of the Whig Club, though aided by the tranſcendent talents of their illuſtrious compeers, the preſent Sheriffs of London and Middleſex, and ſupported by the Carringtons, the Middletons, and all the tithe-deſtroyers of the agricultural board, to controvert. Having thus eſtabliſhed his premiſes, the letter-writer proceeds thus:

"You tell the Members of the Houſe of Commons, who from a falſe delicacy thought proper to hear your fulſome panegyric to the end, that 'ſuch was the admiration excited by his virtues, that to expatiate upon them at large, were it proper, would be unneceſſary.' To the late Duke of Bedford's virtues, I muſt confeſs myſelf to have been a ſtranger; for I have been taught to conſider that nothing in a *Chriſtian* country is entitled to the

name of *virtue*, that is not associated with *Religion*. In your acceptation of the word, his Grace might have virtues of a very valuable kind; and it is not my object to depreciate them: *valeant quantum valere possunt*. But, Sir, before the public is called upon to discharge a debt of gratitude, it should be proved that a public debt had been fairly contracted. You and Lady Maynard may mourn for the loss of a benefactor; and you do well: but I do not conceive, that the sheet anchor of a desperate party having been suddenly carried away, can constitute a subject for *real* lamentation with a discerning public.

"But whatever the Duke's private virtues were, to refrain from expatiating upon them at large might perhaps be an act of prudence; on the principle, that when goods will not bear scrupulous investigation, the best method is to pass them off in the lump. As this, however, is a subject on which I am not qualified to enter, I shall go no farther into it, than merely to point out one transaction to notice. The late Duke, as it has been generally understood, began his career in life by taking a woman of notorious character with him as his travelling *companion*. This circumstance to you, Sir, who may perhaps think that the characters of wife and mistress differ only in the mere spelling of the words, may probably be a matter of perfect indifference. But to those that call to mind the anecdote of the good old Bishop, who put a Bible into the hand of his licentious Sovereign, doubled down at the text—'Whoremongers and adulterers God shall judge,'—it is a circumstance of serious consideration. Upon the supposition then that the late Duke is to be considered as a member of the Christian church, such a flagrant deviation from his baptismal engagement is not, we presume, to be numbered among his *virtues*. Still, Sir, acquainted as I am with the infirmities of human nature, I should have felt disposed to pass by unnoticed this strong trait of juvenile indiscretion; had it not apparently been stamped with the final approbation of his Grace's mind. When I see the Duke of Bedford on the point of appearing in the presence of his God, bequeathing, according to news-paper intelligence, £.2000 per annum to *Lady Maynard*, I cannot, with my Bible in my hands, but consider this circumstance to be something more than juvenile indiscretion; and must leave it to you, Sir, who from the convertibility of your talents are qualified to become the champion of any cause, to give it a name."

Having dismissed the *moral* principles of the Duke, our author next refers to his *political* principles, and considers their tendency and effects, as constituting grounds of public gratitude.

"When we take a view of the late Duke, through the medium of some of his companions; when we hear of his having given a welcome reception to the blasphemers of his God, and libellers of his King, and see *you*, Sir, standing forth as his idolatrous eulogizer in the House of Commons, we can be at no loss to ascertain the nature of those benefits, which, according to your judgment, his country was certain to derive from his Grace, had it pleased Divine Providence to have permitted him to carry the theory he had learnt into practical effect. When these circumstances are duly weighed, I am inclined to think, that you will be considered to have much overcharged the picture, when you represent the death of the late Duke as a subject of public lamentation."

Most certainly the picture was overcharged, and the author has done

done no more than his duty in taking the varniſh off the *painter* as well as the *portrait*, and in exhibiting the political virtues of both, *puris naturalibus*.

" You paſs on to ſay, in reference to the character which you are taking ſo much pains to ſwell out, that ' every thing conſpires to raiſe our wonder. That ſurrounded by dangers which have perverted and corrupted the beſt diſpoſed minds, the late Duke remained untainted. That amid proſperity he learned the virtues of adverſity; and that the grand ſtudy of his life was to make his fellow citizens *wiser*, *better*, and *happier*.'—The wonder in the preſent caſe is not that Mr. Fox ſhould ſpeak thus; but that virtues of ſuch an exalted nature in ſo exalted a ſtation, ſhould have waited for the panegyric of Mr. Fox to bring them forth to notice. The inhabitants of this country are not apt to be ungrateful; generally ſpeaking, they are far from being ſtrict to mark what is done amiſs in high ſtations; and are ready to give full credit even to appearances, whenever they are kept up. And in times like the preſent it is particularly to be wiſhed that they ſhould do ſo. Admitting your ſtatement, therefore, the wonder is that we ſhould have remained ſo long in ignorance, with reſpect to the particular nature of the late Duke's benevolent plans and employments for the public welfare; and that, after all the good reported to have been done by him, we ſhould yet have to enquire in what way, and by what means his ' fellow citizens' (as you call them; but as I ſhould ſay, his fellow *ſubjects*,) have been made either *wiser*, *better*, or *happier* by his exertions. What may have been the effects of the late Duke's private attachments, and the benefits derived in conſequence of thoſe attachments, from what you call his *unbounded munificence*, no perſon is ſo well qualified to aſcertain as yourſelf; and I feel no inclination *quoad hoc* to diſpute your teſtimony. The wonder therefore in my eyes on this occaſion, does not attach to the object to which you have directed them; but to the circumſtance of a peer of the realm, an hereditary guardian of the Crown, a perſon born to princely honours and a princely domain, degrading himſelf ſo far, as to become a companion with an infamous republican, and a notorious atheiſt.—That a man, who by his extravagance and gambling had reduced himſelf to the humble condition of living in the character of *a penſioner on his idolizing friends*, ſhould embrace the wild projector of any viſionary theory, however diſorganizing its proceſs, which promiſed to lift him above his preſent ſtate of need and dependence, by placing him either at the head of a directory, or in the chair of a Conſul, does not in the leaſt tend to raiſe our wonder. But, conſidering Dukes to be poſſeſſed of the common ſenſe of other men, it ſtrikes us to be ſomething wonderful, nay ' paſſing ſtrange,' that a perſon of that dignity and ſtation ſhould quietly ſuffer a popular demagogue to put a ſaddle on his back, and a bridle in his lips, for the purpoſe of firſt riding, and afterwards, when *galled*, *jaded*, and *bemired*, in gratitude for paſt ſervice, trampling him under foot."

The remarks on the *public utility* of his Grace's purſuits, which include ſome pointed, but juſt, reflections on the Board of Agriculture, are in ſuch perfect uniſon with our own ſentiments on that ſubject, that we ſhall extract them at length.

" You ſay that the late Duke ' was not ſo much diſtinguiſhed from others by his high birth or opulent fortune, as by a peculiar character, which he

owed entirely to the native force and vigour of his own mind, which led him to the purſuit of *utility*: and that one great feature of his character was, that he neglected what was merely ornamental, and devoted his whole attention to *public utility*.' I might have been at ſome loſs to have underſtood what meaning this prominent feature in the Duke's character had been intended to convey, had you not yourſelf enabled us to read it; by informing us, that 'ſome who know how much the welfare of the country depends upon agricultural improvement, and how the Duke more than any man has been inſtrumental in promoting it, could ſhew that in this reſpect he conferred the moſt ſolid obligations on his country; and that his Grace conſidered this purſuit as the moſt uſeful in which he could be engaged.'—The *acmé* then of the Duke's character is to be taken from his extenſive uſefulneſs as a member of an agricultural ſociety!—I muſt confeſs, I did not know that this was the character, in which a noble Duke could moſt contribute to the welfare of his country; or that the talents of your late friend, eſtimating them by your own ſtandard, could, by this exertion of them, make his fellow ſubjects either *wiser* or *better*. In handing the name of an hereditary counſellor of the King down to poſterity, that no more diſtinguiſhed excellence ſhould be pointed out to notice, than that he was an *intelligent farmer* or *good practical grazier*, would, in any age but in one ſo eminently diſtinguiſhed as this is for the confuſion of all order, have been conſidered to be more the language of a libel, than of panegyric. The ſon of Sirach, whoſe authority, it is preſumed, may have ſome weight, had formed an opinion on this ſubject. 'How (ſays he) can he get wiſdom that holdeth the plough, and that glorieth in the goad; that driveth oxen, and is occupied in their labours, and whoſe talk is of bullocks? He giveth his mind to furrows, and is diligent to give the kine fodder. Theſe ſhall not be ſought for in public counſel, nor ſit high in the congregation, nor underſtand the ſentence of judgment; they cannot declare juſtice and judgment; and they ſhall not be found where parables are ſpoken. But they will maintain the ſtate of the world, and all their deſire is in the work of their craft.' Eccleſ. 38.

"We, who are not of the *modern* ſchool, cannot be perſuaded that theſe employments, how neceſſary ſoever in their way, are the employments, in which a perſon of exalted ſtation can be moſt ſerviceable to his fellow citizens. Whilſt the farmer is 'maintaining the ſtate of the world,' by his labours in the field, the Peer, we think, may be better employed in promoting the honour of God, and the welfare of ſociety in a more dignified department. 'Righteouſneſs,' we are told, 'exalteth a nation.' And we are given to underſtand, from the beſt authority, that 'if we ſeek the kingdom of God and his righteouſneſs, all things neceſſary to our temporal welfare ſhall be added unto us.' A doctrine not to be taken in the *letter*, for the encouragement of idleneſs, but intended to lead rational minds to this important concluſion, that the *real* proſperity of a nation does not depend ſo much on the induſtry, as on the religious character of its inhabitants. This, Sir, I am aware is not the language of a world living without God; but it is the language of the Bible—a book, which, if the authority of the late Sir W. Jones has any weight in your judgment, and provided your own habits of life have not prejudiced you againſt it, will reward you for all the attention you can poſſibly pay to its contents.

"But, Sir, taking the Duke in the ſcale in which you have placed him, as one of the moſt efficient members of an agricultural ſociety; before we

can

can aſcertain his preciſe weight even in that character, we muſt be able to determine, to what extent theſe faſhionable boards of agriculture, which have furniſhed ſo many *hobby horses* for ſpeculating theoriſts to ride upon, have contributed to the general welfare of the community. Upon this head I muſt confeſs, my mind is far from being made up. And I ſhould not be ſurpriſed if JOHN BULL, always too eaſy to be impoſed upon, (a part of his character to which you, Sir, ſtand much indebted) ſhould in a very few years find out that £.3000 per annum of the public money, might have been much better employed, than in the ſupport of a board of agriculture. In conſequence of this novel eſtabliſhment, we have indeed heard of the value of a cow of ordinary ſize raiſed up to the enormous ſum of from one hundred and thirty to one hundred and fifty guineas: of a Leiceſterſhire grazier, whoſe farming ſpeculations ended in total bankruptcy, letting a ſingle bull to a noble Lord for forty guineas the ſeaſon: and of another grazing Lord refuſing eight or nine hundred guineas for one hundred ewes. And, what almoſt ſtaggers credulity, we have been told of a ſingle ram let for one thouſand two hundred guineas for the year, if not at a ſtill higher price. But, *imaginary* and *real* value are two very different things. Lords may ſell their race horſes for five hundred or a thouſand guineas each, if they can get gamblers to give the money; and even at ſuch price, as *gambling ſtock*, they may turn to account. But oxen and ſheep are only ſo far valuable as they contribute to the ſupply of the *real neceſſities* of the community. Whilſt therefore JOHN BULL eats his beef and mutton much dearer than he did, before theſe agricultural ſocieties were ſet on foot, I am at a loſs to find out the advantage that has been derived to the public from theſe grazing experiments. Laſt winter, if I miſtake not, we heard of an ox fatted by the late Duke to an enormous ſize, at an expence probably that would have furniſhed three or four oxen for the market; and of another beaſt of extraordinary carcaſe, killed and ſold out at the price of 2*s.* 6*d.* per pound, at a time when the induſtrious poor were in a ſtate bordering on abſolute ſtarvation. Now if we are to feed up monſters, that a gazing crowd may be gratified with the *ſight* at a ſhilling per head, it is one thing; but if cattle are to be raiſed for *food*, it is another: in ſuch caſe the ſhilling thrown away on an unprofitable ſight, will be better ſpent with the butcher, for meat ſold at a more reaſonable price, in proportion as it is leſs loaded with *coſtly fat*; as it leſs 'tallows in the cawl and on the kidneys.'

"So far then as the late Duke's *grazing* employments, which you deſcribe as doing the higheſt honour to his memory, are concerned, the word *utility* as applied to his Grace's purſuits, muſt be conſidered to be a word of at leaſt *doubtful* acceptation. But ſhould this ſpecious word *utility* be meant to apply in any degree to the projected plan for converting the patrimony of the Church into lay property, by ſelling the tithes and rendering the Clergy penſioners on the State, the favourite ſcheme of our modern *improvers*, and for which the various *falſe* reports of agricultural ſurveyors have been intended to prepare the public, I can have no doubt on my mind with reſpect to the ſenſe in which the word ought to be taken. In ſuch caſe what may be a matter of *great utility* to one party, will be a ſpecies of robbery to another. A robbery which an act of parliament may indeed make *legal*; but which no act of parliament can poſſibly render *juſt* *.

"But

"* To enter at large into this ſubject, would lead into a wide field.—

" But as this, (to make uſe of the language of an intelligent writer on this ſubject,) 'is the wickedeſt idea a profligate and unprincipled mind ever ſeriouſly conceived,' I heartily wiſh, for the credit of your late friend that the *utility*, to which his agricultural purſuits were directed, had had a different object in view. Unhappily, however, his Grace's ſpeeches in parliament have aſcertained that point with too much clearneſs and deciſion, to admit of a doubt. Such, then, being the caſe, it may well ſuit the views of an amphibious and abject Aſſociate of a French National Inſtitute, (whoſe recorded † complacency towards the ſubverters of the throne and the altar in a neighbouring country, ſpeaks, in a language too plain to be miſunderſtood, the nature of his regard for them in this) to ſolicit ſubſcriptions for a monument to your departed friend. But all ſound members of the Church, and the Clergy more eſpecially, will take care how they claſs themſelves with diſſenters of every denomination, (whoſe proceedings in their agricultural character have been marked by an uniform hoſtility to the moſt ancient and moſt ſacred eſtabliſhment of the realm,) for the purpoſe of handing down to poſterity the memory of a man, whoſe attachment to their order they have ſuch cogent reaſons to queſtion."

If, indeed, the nation be to be diſgraced by ſeeing a ſtatue erected to the memory of this young nobleman, let it at leaſt be placed in a ſpot ſo appropriate that the *motive* for its erection cannot be the ſubject of a doubt. For the ſake of conſiſtency, indeed, *three* ſtatues,

---

The words *public utility* have indeed a very plauſible ſound. But knowing that 'evil is not to be done that good may come,' I conceive that no nation can long proſper by the adoption of unjuſt maxims of policy. On the ſuppoſition then that the notions on this ſubject, which have been induſtriouſly circulated and haſtily adopted, were correct; and that the effect of tythe on agriculture has neither been miſrepreſented nor miſunderſtood, the contrary of which we know to be the truth; ſtill ſhould the time come, when *public utility* is to be made the paſſport to *flagrant injuſtice*, the political ſun of a nation ſeeking to thrive by ſuch means, muſt be conſidered as ſetting apace.—When property held by the moſt ancient and indefeaſible title,—a title uniformly recognized by our laws, ſanctioned by *Magna Charta*, and protected by the *Royal Oath*,—ſhall not be able to withſtand the ſacrilegious invaſion of theoretic reformers, under the ſpecious pretence of *public utility*; we muſt no longer talk of our boaſted conſtitution; we have *then* entered alas! on that venturous chapter of political experiment; which, not ſtopping with the Church, will eventually terminate, as it already has done in more caſes than one, in general confuſion. For, according to the gradation ſo well marked out by Mr. Burke, 'the principles and examples which lead to eccleſiaſtical pillage, lead directly thence to the contempt of *all* preſcriptive titles, thence to the pillage of *all* property, and thence to *univerſal* deſolation."

" † See a Letter from the *Right Honourable* Sir Joſeph Banks, *Knight of the Bath, Baronet, one of His Majeſty's moſt honourable Privy Council*, and *Preſident of the Royal Society of London!!!* to the *Citizens*, Preſident, and Secretaries of the *National Inſtitute of France*; publiſhed in Cobbett's Political Regiſter for April 3d, 1802. See alſo the able Animadverſions on that Letter in the ſame Number.

we

we conceive, ſhould be erected on three different ſpots, in commemoration of his Grace's moral, political, and agricultural virtues. The proper ſituation for the firſt we ſhall not preſume to indicate; but the ſecond might, with perfect propriety, be placed near the ſpot occupied by the ſcaffold in Palace-yard, whence the patriotic effuſions of Mr. Fox are copiouſly poured forth to the gaping multitude; it would there be attended with the wonderful advantage of affording the orator a frequent opportunity for apoſtrophiſing the marble repreſentation of his departed friend, and, at the ſame time, for exhorting his conſtituents to emulate his virtues. And the moſt appropriate ſituation for the third ſtatue would unqueſtionably be the centre of Smithfield, where the drovers might regard it with ſuitable veneration, and the fat oxen low in gratitude to the memory of their beſt benefactor.

Having recorded theſe ſuper-eminent virtues of his friend, it might have been expected that Mr. Fox would have ſtopped, without preſuming to depict the cloſing ſcene of his life. But what effort is too daring for *his* mind, what taſk too difficult for *his* aſpiring genius to attempt? We almoſt ſhudder to follow him; he reminds us of the anxious ſolicitude of D'ALEMBERT and his aſſociates to make the *exit* of their apoſtle, VOLTAIRE, *correſpond with the part* he *had acted*. The Duke's "exit" ſaid his panegyriſt, "correſponded with the part he had acted." What a croud of reflections here obtrude themſelves upon our mind! But the author has himſelf done ſuch ample juſtice to his ſubject, that any comment of ours would be ſuperfluous.

"You proceed to ſay, that 'in the laſt trial that awaited him, it was to be ſeen how he would be affected by bodily torture, and the near proſpect of diſſolution. At a moment like this it might have been excuſable (you ſay) if his feelings had been concentrated upon his own ſufferings, and the awful event which awaited him.' It might indeed, Sir, have been not only excuſable, but it was to be expected that at ſuch an awful moment, had the Duke been one of Religion's favoured children, Religion would not have failed to mark him for her own. 'Some fond deſire, ſome eager hope, ſome longing after immortality,' would at ſuch a criſis, it is preſumed, not fail to have diſcovered itſelf. No ſuch thing. 'The Duke (you tell us) was ſtill himſelf.' He died alas! and '*made no ſign*.' In other words, he died, according to your account of his exit, as he had lived; apparently without God in his thoughts. 'The welfare of others ſtill *engroſſed* his attention. *Indifferent* to his own ſituation, he coolly employed the few minutes allotted him, in making various arrangements which might ſecure the comfort of thoſe who were to live when he was gone.' What enviable diſintereſtedneſs!—'At laſt he reſigned his being with all the fortitude and reſignation of thoſe, who have been held up to the imitation of mankind.'

"This language, Sir, ſuppoſing it to have been addreſſed to heathens aſſembled in a Roman ſenate, would have ſuited the hearers; but conſidered as addreſſed to Chriſtians in a Chriſtian aſſembly, the words *fortitude* and *reſignation* ſhould have been exchanged for thoſe of *ſenſeless apathy* and *carnal indifference*. We have heard that the infidel *Hume* died in this ſtate. We have been alſo told, that his biographer, *Dr. Adam Smith*, one of the ſame

ſchool, when *in extremis*, wrote to an intimate friend for the purpoſe of aſſuring him, that he too poſſeſſed the moſt perfect *indifference* and compoſure at the approach of death. And it is poſſible that your own latter end may correſpond with that of your friend; indeed there are ſome circumſtances in your hiſtory, which render ſuch an event to be expected. You, Sir, it is more than probable, may be perfectly calm, compoſed and *indifferent* about the concerns of futurity in your latter moments; and it is poſſible too, you may leave a friend behind, who may bring forth ſuch a circumſtance to the world, as a concluſive demonſtration of the *perfection* of your character. But, Sir, ſuch ſcenes are too diſgraceful to a Chriſtian country, to be held up to imitation. They are calculated for exhibition before the philoſophers of the French National Inſtitute*; but not before the ſober Senators of a people, which, though corrupted, is not, thank God, ſo far philoſophized, as to have adopted for its creed, that '*Death is an eternal ſleep.*'

"To blazon forth therefore ſcenes, over which common prudence would caſt a veil; to draw the picture of a man of diſtinguiſhed qualities, dying in a Chriſtian country the boaſted death of an unenlightened heathen, without the leaſt apparent concern for the ſtate of his ſoul and the things of a better world, as if no ſuch thoughts had ever poſſeſſed his mind; 'for the ſake (as you ſay) of impreſſing his great example on the public, that men may ſee it, that they may feel it, that they may talk of it in their domeſtic circles and hold it up to the imitation of their children;'—is, Sir, to *rompre en viſiere* all regard to decency; to outrage the feelings of every ſerious man; and we are only grieved to ſee the tone of morals in this country ſunk ſo low, as to tolerate ſuch a groſs inſult on the character of a religious nation.

"It was not expected that the death of the late Duke would be the death of a Saint: or that his latter moments would exhibit any ſtriking traits of the humble, the penitent, the faithful Chriſtian: but, on the ſcore of his Grace's religion, I ſhould not have preſumed to have hazarded an opinion; conſidering that he is in the hands of God; had not my obſervations been provoked by your offenſive expoſition of your friend's latter moments. In the bowels of charity I ſhould have hoped, however appearances might have been againſt it, and whatever I might have heard to the contrary on his Grace's ſubject; that the miniſter of his pariſh at Woburn had it in his power to bear conſcientious teſtimony, either that his Grace's days had been devoutly ſpent in a regular attendance on the eſtabliſhed ordinances of

---

"* It may not be incurious to mark the different impreſſions made on the minds of men of *different talents*, by the merits and qualifications of the diſtinguiſhed ſages of this illuſtrious body. While, on the one hand, we ſee *Sir Joſeph Banks* holding them up to the admiration of Europe as '*the firſt literary ſociety in the world*," and publicly proclaiming the honour of being admitted as their aſſociate, to be '*the higheſt and moſt enviable literary diſtinction*," thus complimenting the National Inſtitute of France at the expence of the Royal Society of London;—we behold, on the other, the vigorous genius of *Mr. Burke* deſcribing them, in the plain and forcible language of truth, as '*a ſet of literary men converted into a gang of robbers and aſſaſſins*,'—as '*a den of bravoes and banditti aſſuming the garb and tone of an Academy of philoſophers.*"

religion,

religion, and that no engagements had been ſuffered to encroach on the public ſervices of his God—or that his laſt moments had been marked by ſome expreſſion of concern for the omiſſion of theſe duties, and the miſapplication of the talents you tell us he poſſeſſed. This Sir, I ſhould have hoped; and hoping, as *Mr. Burke* ſays, 'ſhould willingly have left him to the heralds,' had not you, by making the unſanctified exit of your late friend a prominent feature in your panegyric, pointed out that part of his Grace's character to particular conſideration.

"I have now done, Sir; and done what I conceived to be my duty: truſting that the people of this country, though not altogether what might be wiſhed, are ſtill not ſunk ſo low in character or principle, as to give implicit credit to your language.

"Truſting, moreover, that the riſing youth, to the ſoundneſs of whoſe principles, both as Engliſhmen and Chriſtians, I look forward for the preſervation of our glorious conſtitution, will, on the ground of the known adage, '*Laudàri a laudato maxima laus eſt,*' ever bear in mind, when they read the hyperbolical eulogy under conſideration, that it was *ſpoken by Charles James Fox.*"

We cannot conclude without ſeriouſly recommending this pamphlet to all the admirers of the late Duke of Bedford, who have not renounced the principles of Chriſtianity; or who do not prefer the vague morality of the pagan philoſophers to the pure ſyſtem of ethics to be found in the goſpel of Chriſt. As it has been lately aſſerted, that all the Great Men, whoſe virtues and talents have adorned their country, either in Church or State, have been educated in *public* ſchools, in the moſt confined ſenſe of the word, and that the moſt profligate characters in our univerſities have received their education in *private* ſchools, it may not be improper to ſtate, that the late DUKE OF BEDFORD was educated at Weſtminſter*, and MR. FOX at Eton; and that USHER, TILLOTSON, and BARROW, with a long train of *equals*, and not a few ſuperiors, imbibed their principles and their knowledge at private ſchools†. It is not the object of this ſtatement to draw a general inference from partial premiſes; but merely to oppoſe *fact* to *fiction*.

An

---

* In one of the moſt lamentable inſtances of abandoned profligacy which have recently formed the ſubject of legal diſcuſſion, it was ſtated by the advocate for the proſecution, that the culprit "*received his early impreſſions at Weſtminſter ſchool.*"

† ARCHBISHOP USHER received his education at a private ſchool recently eſtabliſhed in Dublin by two Scotchmen, who had repaired to that capital for the purpoſe of maintaining a correſpondence between the Scotch and Iriſh Proteſtants. TILLOTSON was the ſon of a Diſſenter, and was educated at a diſſenting ſchool in Yorkſhire. BARROW, indeed, was firſt ſent to the Charter Houſe, but, after remaining there two years and a half, during which time he was remarkable for nothing but his ſkill in bruiſing, his quarrelſome diſpoſition, and his profligate conduct, which was carried to ſuch an extent, that his father was known to pray, that, if it pleaſed God

Barrow's *Eſſay on Education.*

[*Continued from* VOL. XI. P. 392.]

WE reſume the analyſis of this able and intereſting work at the fifth chapter, *on the Choice of a School.* The conſiderations on which this important queſtion ſhould be determined are here ſtated to be the literary and moral character of the maſter, his temper, his induſtry, his external appearance and perſonal accompliſhments;—his place of reſidence and his attachment to our conſtitution in Church and State. This laſt ſubject introduces ſome pointed remarks on the impropriety of placing our ſons under Diſſenters, and the ſtill greater impropriety of intruſting their education to foreigners.

CHAP. VI.—*On conſulting the Genius in order to determine the Profeſſion*, is a conciſe and maſterly diſquiſition, whether particular men are endowed with talents adapted to particular purpoſes only? After examining this queſtion by argument, authority and example, the author concludes that our intellectual powers differ by nature in degree, but that they differ in kind by accident alone. This is, however, a queſtion where much may be ſaid on both ſides; the maxim of *poeta naſcitur non fit* is univerſally believed, though probably ſuch ſuperiority of talents ariſes from ſuperior organization, and hence hereditary genius may be rationally accounted for. In this chapter the parent is recommended neither to deſtine his ſon from his birth to any peculiar employment, nor afterwards leave the employment wholly to his own choice, unleſs conſiſtently with prudence. It is further recommended here to the parent to fix his ſon's occupation in ſome meaſure according to his fortune, his abilities, his paſſions, and his wiſhes, but in all caſes to avoid deception.

"In order to reconcile the ſon to his profeſſion (ſays Dr. Barrow) an artifice is often practiſed by the parents which I can by no means recommend. Its inconveniencies are ſtudiouſly kept out of ſight leſt they ſhould excite diſguſt, and its advantages placed in the moſt favourable point of view that they may ſecure his attachment. Deception in the management of children is never juſtifiable in its principle, and ſeldom finally beneficial in its effects. In the preſent inſtance when the youth finds toil and difficulty, where he had been taught to expect only eaſe and pleaſure, the diſappointment of his hopes will be aggravated by his reſentment of the impoſition;

God to take either of his ſons from him, it might be *Iſaac*, he was taken away as incorrigible; and was ſent to Felſtead in Eſſex, where he laid the foundation of his religious knowledge, and acquired the means of becoming what he afterwards did become. This note is addreſſed, like a copy of verſes which we once read, "to him who knows it to be deſigned for him;" and *he* will, we truſt, receive it, as it is meant, as a ſtrong proof of our reſpect, moderation, and forbearance.

and

and what was deſigned to attach him to his ſituation will be amongſt the firſt cauſes of diſlike and diſcontent. Let him be rather told at once, what he will always find to be true, that care and labour are the lot of man in every department of life; that ſucceſs is generally proportioned to exertion, and that difficulty is one of the moſt equitable meaſures of merit."

CHAP. VII. *On the Eſtimation, the Treatment, and the Grievances of the Maſters of Academies.*—This chapter ſeems altogether original. It contains much intereſting and important matter, and forms an eſſay well worthy of ſeparate publication. Here the artifices of the lower claſs of ſchoolmaſters, and the errors of weak parents are ſtated without reſerve, and cenſured with equal freedom; and hence the chapter is likely to give offence as well as information. The hardſhips of the profeſſion are, however, pointed out, and its dignity and utility vindicated with much zeal and eloquence. The author probably had this chapter in view when he ſaid in his preface—" I have ſurveyed with ſome attention the profeſſion of a ſchoolmaſter in its actual and poſſible uſe and advantages; I have conſidered the ſituation of the individual and his relation to the public; and I have found it an amuſing and intereſting ſpeculation, from education to predict conduct, and trace conduct back to education. Should the reader, however, ſee reaſon to accuſe me of partiality in favour of the character and office of a ſchoolmaſter, though I ſhall venture to plead not guilty to the charge, I ſhall not make any ſtrenuous defence againſt it. It is eaſy to diſclaim prejudice, but not eaſy to avoid it; and my own feelings, I confeſs, are in uniſon with the obſervation of the Roman teacher of rhetoric, that no man wiſhes to ſee the profeſſion in which he has been diſtinguiſhed, ſunk into decay and contempt."

CHAP. VIII. *On Grammars.*—The queſtion on the choice of grammars is here examined with much good ſenſe, and no inconſiderable diſplay of critical erudition. The author recommends ſuch grammars as he conceives beſt adapted to their reſpective purpoſes. He very juſtly obſerves, that—" without oral inſtruction children can never be taught languages, and with that aid, the choice of a grammar is of leſs importance than ſeems to be generally ſuppoſed. Written rules ſhould certainly contain no falſe principles; they ſhould teach no errors which it will afterwards be neceſſary to correct; they ſhould conſtitute a complete and permanent code of laws to which the ſtudent may at all times appeal. But by what means he may be moſt expeditiouſly enabled to apply them, will depend leſs upon the laws themſelves, than on the dexterity of his inſtructor."

CHAP. IX. *On the Study of the Engliſh Language.*—This ſubject is repreſented as of great importance. The author, after ſtating ſeveral reaſons why our native tongue ſhould be a more frequent object of ſtudy in ſeminaries of education, earneſtly recommends to ſchoolmaſters to ſupport, with all their authority, its orthography as now eſtabliſhed, for the ſake of the permanence of the language.

This

This chapter likewiſe contains an elaborate vindication of the excellence of the Engliſh language for every ſpecies of compoſition. Exceptions are however made with reſpect to the ſonnet and irregular ode; but on ſuch ſubjects, taſte will always decide for itſelf.

CHAP. X.—*On Writing, Arithmetic, and the Mathematics*, contains much uſeful information. The author points out the great value of theſe ſeveral qualifications; the modes by which they may be moſt ſucceſsfully taught, and alſo the books beſt adapted to the purpoſe. For arithmetic, Bonnycaſtle is chiefly recommended; Moore for navigation; Kelly for nautical aſtronomy and book-keeping, and Hutton for mathematics in general.

CHAP. XI.—*On the Study of the Claſſics*, is an able defence of the practice of confining the attention of our youth to thoſe remains of Greek and Roman literature.

CHAP. XII.—*On the Art of Teaching*, is well worthy the attentive peruſal of all perſons engaged in communicating knowledge.

CHAP. XIII.—*On the Uſe of tranſlations and auxiliary Books*, affords much practical inſtruction on claſſical ſubjects.

CHAP. XIV. *On Mythology, Geography, Chronology, and Hiſtory.*—The uſe and advantages of each of theſe objects of ſtudy, are here briefly pointed out, and the moſt approved methods of attaining them are likewiſe ſtated, whence the author makes a digreſſion on the ſubject of *novels*, which, on account of its ſingular and ſerious importance, we ſhall quote at full length.

"Of theſe popular publications, I ſhall undoubtedly, as a writer on education, be expected to give my judgment, and it is the judgment of condemnation. If the reaſons of this ſevere ſentence be required at my hands, they ſhall immediately be produced; for they can no where be ſtated with more propriety, than as an appendage to the obſervations already made on the ſtudy of thoſe authentic narratives, which theſe compoſitions conſtantly profeſs to imitate, and in contraſt with which their defects may be the moſt clearly ſeen, and the moſt effectually expoſed. I am far from ſuppoſing there are not many works of this deſcription in our language which may be read with innocence and ſafety. The novels of Fielding, of Richardſon, and of Radcliffe, no man of taſte will peruſe without pleaſure, and no man of reflection without improvement. But far-different from theſe are the volumes that uſually crowd the ſhelves of a circulating library, or are ſeen tumbling on the ſofas of a fathionable drawing-room. It is not the occaſional peruſal of the beſt, but the habitual reading of the worſt, which it is the wiſh of every wiſe and good man to cenſure and reſtrain. Not a few of theſe, inſtead of poſſeſſing that eaſe, perſpicuity, and elegance of ſtyle, which ſhould ſeem eſſential to lighter compoſitions, and works intended only for amuſement are ſo defective in the common proprieties of expreſſion, and even the ordinary rules of grammar, that they cannot fail to corrupt the language and deprave the taſte of all who beſtow their time and attention upon them.

"The authors of others again ſeem ambitious on every occaſion to introduce, not only foreign idioms and phraſeology, and the inflated efflorescence of Gallic oratory, but ſuch colloquial terms and ſentences from French writers,

ters, as they wou'd perſuade us, convey their ideas with greater force or perſpicuity, than any expreſſions which our own defective language can ſupply. The real motive of the writers is probably nothing more than the contemptible affectation of ſuperior learning, but the practice has an obvious tendency to corrupt the purity and deſtroy the character of our Engliſh diction, and, as far as it is in the power of noveliſts to effect it, to reduce us to babble a dialect of France.

" Some of theſe publications betray ſuch a laxity in their doctrines of morality, and exhibit ſuch licentiouſneſs of ſentiment and deſcription, as cannot fail to inflame the paſſions which they ought to reſtrain, and to undermine the virtue which they profeſs to ſupport, and others again are made the vehicle of principles hoſtile alike to our civil and our eccleſiaſtical eſtabliſhment, while the general merit of the character by which they have been artfully infuſed, are deſigned to recommend them to the notice and favour of the reader, before he is aware of their purpoſe or of his own danger.

" A ſtill greater, becauſe a more general fault of our novels is the miſrepreſentation of human characters and human life. Love, reſiſtleſs love, is there conſidered as the general agent in terreſtrial tranſactions, and though it is in truth and nature but one paſſion amongſt many, it is repreſented as the univerſal principle of conduct, as the ſole diſtributer of good and evil, of happineſs and miſery to mankind. Qualities the moſt oppoſite and irreconcileable are united in the ſame perſon to form a captivating character, and the formality and enthuſiaſm of the days of chivalry are mingled with the freedom and indifference of modern manners. Perſonal attachment conceived at ſight, and matured in a moment, bears down alike the diſtinctions of rank, and the maxims of prudence; and by the magic wand of the genius of romance, the daughter of the cottager is exalted into a counteſs, and the labourer at the anvil or the mine, ſoon graces the court and the drawing-room. The hero and heroine are involved in diſtreſſes, in which no other mortals ever were involved, and generally delivered by means by which none but themſelves ever were delivered. They are, however, always married at laſt, and attain in the poſſeſſion of each other ſuch happineſs as no human being ever yet attained, and ſuch as nature and providence with all their bounty never will beſtow.

" By the conſtant peruſal of narratives of this deſcription the youth of both ſexes are encouraged to cheriſh expectations that never can be realized, and to form notions of each other which painful experience will every day refute. The mind too by exerciſing only its weaker powers, becomes enervated and enfeebled, incapable or impatient of ſtronger and better exertion, diſguſted with the tumult of buſineſs or the roughneſs of contradiction, and with all the realities of nature and of truth, the moſt valuable ſeaſon of life is ſpent in the ſport of muſing inſtead of the labour of thinking, in the indulgence of the fairy viſions of hope, and the reveries of a perverted imagination, inſtead of the purſuit of ſcience, the formation of maxims of wiſdom, and the eſtabliſhment of the principles of moral duty.

" I am not preſumptuous enough to ſuppoſe that any obſervations of mine will correct a folly that is at once ſo faſcinating and ſo faſhionable, that a ſolitary eſſay on education can prevail againſt a hoſt of novels and romances. The votes of the judicious, however, I doubt not are in my favour; but the practice of the majority is clearly on the other ſide; and againſt meaſures which they can neither approve nor prevent, all that the minority

can

can perform, is to aſſert the arguments of truth and to enter the proteſt of reprobation."

CHAP. XV. *On Compoſition, in Proſe and Verſe.*—The uſual exerciſes of our beſt ſchools are here vindicated, and the practice of making Latin verſes is particularly recommended. The benefits of compoſition in general, in the progreſs of education, are fully ſet forth, and judicious inſtructions are likewiſe given for exerciſing ſtudents in writing Engliſh themes. This is a chapter of peculiar excellence.

CHAP. XVI. *On the Study of the French Language.*—In this chapter, the value of French Literature is, we think, fully appreciated; but the author condemns the conſtant and univerſal ſtudy of this language in our academies, as interfering with objects of equal if not greater importance.

CHAP. XVII. *On Compulſion and Correction.*—Here the author ſtands forward in oppoſition to the faſhionable doctrines of tenderneſs and familiarity, as the avowed and manly advocate of diſcipline and ſubordination in ſchools. He, however, recommends in the firſt inſtance, the expedients of praiſe, cenſure, honour, diſgrace, and every other ſtimulus calculated to excite emulation and promote exertion; but when theſe fail, the *dernier reſort* muſt be the rod. "Without the rod or the fear of it (ſays Dr. Barrow) perhaps no good ſcholar was ever made."

This ſeems a *hard ſaying*, but we believe it will be found very difficult to refute it. *Fear* is the great preſervative of order in ſociety, and, indeed, of good manners in the ſocial intercourſe of life. In ſhort, fear ſeems the moſt conſtant motive of exertion among all ranks, and in every ſtage of exiſtence. It has been aſſerted by ſome advocates for coercion, that corporeal pain ſharpens the mental faculties, but this our author does not touch upon; he ſeems to view the rod as a neceſſary evil, and his directions for the diſcreet and temperate uſe of it, deſerve the attention of every parent and teacher.

CHAP. XVIII. *On Diverſions and Holidays.*—The doctor is no friend to the modern plan of an uſher being always in the playground, or the too ſtrict reſtraint of boys from the more hardy and even dangerous diverſions. The chapter concludes with very judicious remarks on the uſe and abuſe of holidays, and on the improper conduct of parents during the vacations.

CHAP. XIX. *On religious Inſtruction*, is a ſtrong appeal to reaſon, in favour of a religious education, that is, an education in the religion of the ſtate.

"All our reaſoning (ſays the author) on a point of education, muſt be ſuppoſed primarily to refer to the ſociety in which we live; and that it is the duty of a ſchoolmaſter in this country to inſtruct his pupils in the eſtabliſhed religion, will hardly be called in queſtion, when it is conſidered that *chriſtianity is part of the laws of the land.* It is clearly the object of the pre-

preceptor to prepare his ſcholars to become virtuous and uſeful members of the community, in which Providence has placed them, to enable them to provide for their own ſubſiſtence, and to lend their aid to the ſubſiſtence of others; to maintain their own rights, and to perform their own duties without interrupting the duties or violating the rights of their fellow-ſubjects. It will, therefore, be incumbent on him to teach his pupils, not only the ſciences which it may be neceſſary for them to underſtand, but ſubmiſſion to the laws, which they will be required to obey; not only to ſupport the political eſtabliſhment of the State, but to embrace the doctrines and the worſhip of the national church."

This chapter contains alſo a manly and liberal defence of the connection between our religious and political eſtabliſhment, and like moſt other chapters of this work, it abounds with deep reflections, pointed aphoriſms, and deciſive arguments.

[*To be concluded in our next.*]

The Beauties of England and Wales; *or, Delineations, topographical, hiſtorical, and deſcriptive, of each County. Embelliſhed with Engravings.* By John Britton and Edward Wedlake Brayley. Vol. I. 8vo. Pp. 400. 13s. Vernor and Hood. 1801.

THIS volume, which is the firſt of a work now publiſhing in numbers, compriſes an account of Bedfordſhire, Berkſhire, and Buckinghamſhire. Bedfordſhire leads the van; and the firſt intereſting particular which preſents itſelf is a ſtatement of the improved revenue of the eſtates attached to a ſchool, inſtituted by Sir William Harpur, who "was a native of Bedford, and became Lord Mayor of London in 1561."

"The corporation of Bedford, in the year 1553, petitioned King Edward the ſixth to erect a Proteſtant free-ſchool, for the education of youth in the pure and genuine principles of the reformed religion.

"Sir William, having purchaſed thirteen acres and one rood of meadow land, lying in the pariſh of St. Andrew, Holborn, for 180*l.* gave it, by deed dated the 22d of April, 1566, to the corporation, together with his late dwelling houſe, &c. in Bedford, for the maintenance of a maſter and uſher of the ſaid ſchool; and for apportioning maidens of the town, on their entry into the ſtate of wedlock.

"The annual rent for the ſupport of theſe purpoſes amounted to about 40*l.* per annum, till the year 1668, when the corporation leaſed the whole of the lands in the pariſh of St. Andrew, for the term of 41 years, at the yearly rent of 99*l.* In the year 1684 a reviſionary leaſe was granted for the farther term of 51 years, at the improved rent of 150*l.* In conſequence of granting theſe leaſes, a great number of houſes was built, and the following ſtreets, &c. formed upon the above meadow land: Bedford-ſtreet, Bedford-row, Prince's-ſtreet, Theobald's-row, North-ſtreet, Eaſt-ſtreet, Lamb's Conduit-ſtreet, Queen-ſtreet, Eagle-ſtreet, Boſwell-court, Green-ſtreet, Harpur-ſtreet, Richbell-court, Hand-court, Gray's Inn paſſage, Three Cup yard, &c. &c. The *annual* rent from which is now increaſed to

to more than 4000*l.* and in three or four years, is expected to amount to 5000*l.* or upwards.

"This great and almoſt unparalleled augmentation of revenue has obliged the truſtees to apply to parliament for two ſeveral acts, to extend the objects of the charity, and regulate the application of the receipts. By theſe proviſions of the legiſlature, the income is thus appropriated:

"To the maintenance of a maſter and uſher of the grammar ſchool; and exhibitions to the ſcholars for either of the univerſities. Maintenance of a maſter and two uſhers to the Engliſh ſchool. Maintenance, clothing, and educating a number of children. Marriage of forty poor maidens annually. Apprenticing of forty poor children annually. Allowing of benefactions to ſuch apprentices as have ſerved their times faithfully. Endowments of alm-houſes for decayed tradeſmen. Gratuity to girls at ſervice; and diſtribution of a ſurplus to the poor of the town annually."

Into the account of Dunſtable, is extracted, from a Mr. Steele's "collections made for a hiſtory of" that town "in 1714," a deſcription of "a remarkable funeral pall." "It is made of the richeſt crimſon and gold brocade imaginable; and ſo exquiſitely and curiouſly wrought, that it puzzles the greateſt artiſts of weaving now living to ſo much as gueſs at the manner of its performance." It muſt have been made prior to the year 1516; yet, it is added, "notwithſtanding its age, the pall is as freſh and beautiful as at firſt making."

In the account of Luton are related ſome remarkable circumſtances attending the life and death of Lord Wenlock, the founder of an elegant chapel on the north ſide of the choir of the church of that town.

Woburn and its vicinity, particularly the Fuller's Earth Pitts, are copiouſly deſcribed; and the Abbey, the ſeat of the Bedford family, alſo occupies a very conſiderable ſpace. A catalogue, deſcriptive, characteriſtic, and hiſtorical, of the principal paintings which decorate the apartments of this manſion, is given.

To our claſſical and antiquarian readers, the following extract, though not relating to a *native* beauty of Bedfordſhire, may probably prove agreeable:

"From the Duke's [of Bedford] apartments, on the ſouth ſide of the building, a covered way, or piazza, leads to the green houſe. This is a handſome building, about 140 feet in length, containing a great variety of valuable plants: but what renders it peculiarly intereſting to the connoiſſeur and artiſt, is the grand vaſe which has lately been ſtored in this aromatic muſeum. This *great* curioſity demands a particular account, which we are enabled to give, from a letter of Mr. Tatham, architect. 'This celebrated Bacchanalian vaſe was purchaſed by the Duke from the noble collection of Lord Cawdor, in June 1800, for *ſeven hundred guineas*. It is of the lotus * form, bell-ſhaped, and was moſt probably conſecrated to the

"* The forms of all antique vaſes are ſuppoſed to have been taken from the calyx of the lotus. This is a celebrated water plant, well known in Upper Aſia."

god

god Bacchus, as may be concluded from the finely-ſculptured bacchanalian marks, and other features that accompany it. It muſt, therefore, have been uſed either as a laver, or as a ſymbol only of this part of the heathen mythology, and for no other uſe; for it is certain that no wine was ever poured into it.

"This ſuperb monument of antique decoration was dug up ſome centuries ago among the ruins of Adrian's villa, together with the fragments of three other vaſes of nearly ſimilar dimenſions, all of which appeared, by the ſituation in which they were found, to have occupied the ſame ſpot of that once extenſive and magnificent emporium of art. It was then removed to the villa, Lanti, near Rome, where for many years it attracted the notice, and excited the admiration, of both the traveller and the artiſt. This, and one at Warwick Caſtle, which is ſomewhat more decorated, are the only *complete* vaſes of the ſame dimenſions and antiquity extant; and are, unqueſtionably, the moſt magnificent and noble-ſculptured ſpecimens of antique decoration of this kind ever diſcovered.

"The Lanti vaſe was brought from Rome, about twelve years ago, at a conſiderable riſk and expence, by the Right Hon. Lord Cawdor, on whoſe claſſical taſte and judgment it muſt ever confer the higheſt credit. The removal of this ground-work of art from that city cauſed great jealouſy among the ſuperintendants of the Vatican Muſeum, then forming under the auſpices of the reigning pontiff, the late Pius VI. who, it is well known, in his reſentment on this occaſion, threatened ſeveral perſons concerned in the removal of the vaſe, with the gallies.

"The dimenſions of the vaſe are: diameter of the mole, ſix feet three inches; height, with its preſent plinth, ſix feet nine inches."

After Ampthill, "Wreſt, the ſeat of the Baroneſs Lucas, daughter to the late Earl of Hardwicke and Lady Jemima Campbell," is deſcribed. A catalogue of the principal portraits in this manſion is preſented in the ſame manner as that of the paintings at Woburn Abbey.

We now proceed to Berkſhire.—An hiſtorical account of the abbey, at Reading, is the firſt important object which preſents itſelf. Donnington Caſtle, from the circumſtance of its once having been the property of that venerable Engliſh bard, Chaucer, poſſeſſes conſiderable intereſt in the eye of the poet and antiquarian, and receives appropriate attention from our authors. In the vicinity of Lamborn ſtands White Horſe Hill, ſo called from the figure of a white horſe being formed on its north-weſt ſide. We are here preſented with a deſcription of this remarkable antiquity of Berkſhire, now generally conſidered as a trophy of the ſignal victory which the great Alfred obtained over the Danes at Aſhdown, in the year 871. Accompanying the deſcription are alſo a diſſertation and collection of opinions on the ſubject.—Farringdon Houſe, the reſidence of Henry James Pye, Eſq. the preſent laureat, and Wantage, the birth place both of that gentleman and the immortal hero of his muſe, are deſcribed. The account of the latter, however, muſt evidently have been written previouſly to the publication of Mr. Pye's epic poem of Alfred; as, otherwiſe, our authors would not have neglected to avail themſelves

ſelves of ſome poetical embelliſhments from that reſpectable performance. A ſketch of the life and actions of Alfred, compoſed of excerpts from Mr. Turner's hiſtory of the Anglo-Saxons, renders this part of the volume before us highly amuſing and intereſting.—Wallingford and Abingdon, particularly the latter, are deſcribed at conſiderable length. Park Place, the reſidence of the Earl of Malmſbury, ſon of the celebrated author of Hermes, is rather a prominent article. The beautifully pictureſque deſcription of the adjacent country is eminently pleaſing, and we only regret that our limits will not permit us to extend the pleaſure which we have received from its peruſal. Some curious hiſtorical particulars are related concerning Hurley Place, once the property of Geoffrey de Mandeville, who received it from William the Conqueror, but now belonging to a Mr. Wilcox. Windſor, and its celebrated caſtle, &c. occupy about ſeventy pages. A detailed account or catalogue of the principal paintings embelliſhing the walls of the caſtle, combining a variety of anecdotes, biographical and hiſtorical, excite a lively intereſt in this portion of the volume, and amply repay the reader for his attention. Herne's Oak, which formerly ſtood in the little park, has been immortalized by our unrivalled Shakeſpeare, in his *Merry Wives of Windſor*; and the admirers of that bard will here be gratified to meet with a neat wood cut of that venerable tree, executed by Mr. Anderſon, from a drawing taken a few days previouſly to its being cut down.—Frogmore, the favourite reſidence of her Majeſty, follows Windſor; and the reſpective farms belonging thereto, with the agricultural practice adopted in them, are copiouſly deſcribed.—Some miſcellaneous remarks on the ſingular tenures by which eſtates were holden in the days of feudal tyranny conclude this diviſion of the book.

Buckinghamſhire next claims our attention.—The deſcription of this county is leſs intereſting than that of either of the two preceding. After a few brief hiſtorical remarks on its early ſtate, and the etymology of its name, ſome agricultural obſervations preſent themſelves, and, to certain claſſes of readers, may not prove barren of inſtruction. Stowe, the principal ſeat of the Marquis of Buckingham, is the moſt diſtinguiſhed object in this compartment. This celebrated ſpot has been repeatedly deſcribed; but, alterations having as frequently taken place, the authors of this work have been aware that a modern account thereof could not fail of affording pleaſure. The architectural objects are deſcribed in detail; and, from the "Temple of Ancient Virtue," and the "Temple of Britiſh Worthies," are preſented the reſpective inſcriptions, with the requiſite tranſlations from the Latin. A catalogue of the paintings contained in the different apartments of the houſe, on the ſame plan with thoſe which precede it, is alſo given.—Gothurſt, the ſeat of Geo. Wright, Eſq. with a catalogue of the paintings with which the manſion is embelliſhed, forms a very pleaſing article. To Olney, the reſidence of the late poet, Cowper, ſucceed Newport Pagnell, Fenny Stratford,

ford, Winſlow, and Liſcombe Houſe, the ſeat of Sir Jonathan Lovett. In due ſucceſſion comes Weſt Wycombe, a village which poſſeſſes a very beautiful church, with a mauſoleum and ſmall tower. The mauſoleum, our authors ſtate, was built by Lord le Deſpencer, "whoſe motive for deſigning this very ſingular ſtructure originated in a legacy bequeathed by Lord George Doddington, to defray the charge of erecting a monument to his memory." After a deſcription of this mauſoleum, and the monuments which it contains, we are informed that the moſt remarkable circumſtance connected with this unique fabric, is the ſingular legacy given by Paul Whitehead, the celebrated poet, to Lord le Deſpencer, and depoſited by him on this ſpot with the moſt uncommon ſolemnity." This was the *heart* of the Bard,* bequeathed as a teſtimonial of affectionate gratitude to his Lordſhip, who had patronized, and been the means of procuring him an income of 800l. a year.

"This preſent, ſo remarkably expreſſive of the poet's deep ſenſe of obligation, is contained in a ſmall urn of variegated marble, and placed on an elegant marble pedeſtal in one of the receſſes of the mauſoleum."

Wycombe Park, Fawley Court, Hambledon, Mendemham, Great and Little Marlow, and Wooburn, follow in order. To theſe ſucceeds Beaconsfield, where repoſes all that was mortal of the great, the lamented, the departed Burke. In the church-yard alſo "is a table monument of white marble," recording the memory of the poet, Waller.—This volume concludes with the following relation:

"In the north ſide of the church at Newport Pagnell, in the year 1619, the body of a man was found, with all the hollow parts of the body, and of every bone, filled with lead. The ſkull, with the lead in it, weighed thirty pounds, ſix ounces. It is now in St. John's college library, Cambridge: and before it was rolled about, and battered, bore as great reſemblance to lead, as petrified wood does to ſtone."

Our readers have already ſome knowledge of the capabilities of Mr. Britton in this branch of literature; and, from the extracts which we have made in the preſent article, they will be enabled to form an opinion of the ſtyle of the preſent work. Having been compiled by two perſons, it is, as it neceſſarily muſt be, unequal in point of compoſition. We do not, however, profeſs to point out the reſpective labours of each writer. The performance, on the whole, may be found uſeful, and is certainly pleaſing: if it do not minutely deſcribe every object which preſents itſelf, it, at leaſt, affords ſufficient

---

"* A particular account of this ceremonial may be found in the Annual Regiſter for 1775. The whole of the Buckinghamſhire militia attended, and the urn, incloſing the heart, was conveyed to the mauſoleum in ſolemn proceſſion. Minute guns were fired, and an incantation, ſet to muſic by Dr. Arnold, ſung by vocal performers engaged for the purpoſe."

information to the general reader; and, to the more profound antiquarian or topographer, it points out thoſe works in which their ſpirit of reſearch may be more amply gratified.

The engravers employed for the embelliſhment of the volume before us are Roffe, Angus, Greig, Comte, Storer, and Smith, from deſigns by Arnold, Britton, Weſt, Dayes, Bonner, Turner, Hearne, and Varley. The plates are thirteen in number, viz. Leighton Beaudeſert Croſs, Donnington Caſtle, Dunſtable Priory, Windſor, Windſor Caſtle, Buckingham, Eton, Stowe, Church of St. Mary Ottery, Badminton, Hampton Court, Downton Caſtle, and Chepſtow.

In the "Advertiſement" prefixed to the work, the ſubſcribers "are reſpectfully informed, that the ardent deſire of the Editors to render the INTRODUCTION as *complete* as poſſible, and the time and extenſive reading neceſſary to the full inveſtigation and arrangement of the numerous and complex ſubjects it involves, have induced them to protract its publication till a more diſtant period. This delay, the expediency of which cannot be queſtioned even by thoſe who conſider the nature and extent of their deſign with but *partial* attention, will afford leiſure for that review of Britiſh, Roman, and Saxon hiſtory, which the Editors imagine will not only prove intereſting, from the variety of objects it includes, but will alſo elucidate the origin of many of the important national regulations, which have ſtamped a character on this iſland, given ſtability to its laws, and extenſion to its commerce."

Dallas's *Percival, or Nature vindicated: a novel.*

(*Concluded from Vol. XI. p.* 394.)

THERE are four principal points in which a work of this nature ought to be viewed, the principles of it, the characters, the incidents, and the language.

The great and avowed objects of the author are, to reſcue moral ſentiment from the chains of falſe ſhame, to fortify the minds of the fair ſex, to expoſe the wiles of ſeduction, to give an exalted idea of marriage, to juſtify the rules of ſociety, and to paint an elevated view of human nature; objects which clearly and juſtly ſuggeſted the ſecond title of the work, "Nature vindicated."

It is now about a quarter of a century ſince the firſt repreſentation of the School for Scandal, a comedy, though a patch-work of borrowed incidents, replete with wit and elegance of dialogue, the genuine property of the author of the play—the character of the hypocrite is incomparably well drawn, but unfortunately the effect it produced was not abhorrence of hypocriſy, but intolerance of morality; and from that time to this it has been but too common even in well meaning minds, to check the effuſions of virtue with an exclamation of "damn his morality."—This evil the author of "Nature vindicated," in the character of Percival, labours to remedy, and to teach

men

men "not to be aſhamed of either ſpeaking or acting morally."—*Percival* is ſentimental, and his ſentiments are ſincere. He is painted as follows by one of the characters of the piece, a nobleman of an excellent heart who had been infected with the mania of "damning morality."

"There is no affectation in him, no hypocriſy—his character is that of nature, of *human* nature, of which the eſſential diſtinctions are ſentiment, virtue, and religion. Percival is as ready to act as to ſpeak morally, and the more I become acquainted with him, the more am I convinced that there is not a ſpark of vanity at the bottom of his zeal for the elevated principles, which ſeem to be the link of union between man and ſuperior natures. Yes, my friend, I relinquiſh my prejudices; I will no longer aſſociate the ideas of ſentiment and hypocriſy; no longer connect moral effuſions with the notion of a corrupt heart, or ſuffer a doubt of ſincerity to follow the language of truth. Action, where there is room for action, muſt ever remain the teſt of a man's ſpirit, but till that contradicts his tongue, I never will again be jealous of praiſe beſtowed on virtue. Where is the man, ſay the world, that can pretend to perfection? The world ſhould firſt tell us what is the perfection of man. Is it to have conquered the degrading paſſions? To be void of avarice, envy, revenge, and pride? To be brave, faithful, benevolent and aſpiring? To exalt the rational faculty to a knowledge of the Deity? To trace divinity in the precepts of Chriſtianity? Then let the world ſcoff at pretentions as it may, I will not think ſo ill of mankind as not to believe that there are many entitled to the praiſe of attaining the perfection of their nature. Percival is one inſtance of it. I contemplated him at his own houſe; I have ſtudied him on our journey, and I can conceive nothing on earth ſuperior to his character, though, as I have ſaid, I believe it may be equalled by many.—Natural and eaſy, void of pedantry, yet zealous for rule, the natural and noble paſſions ſtrong but regular and under his dominion, he has, by the means of a well underſtood and well directed education, acquired thoſe habits and cultivated thoſe feelings, that conſtitute the perfection of human nature; and which, far from having ſo degenerate an opinion of our race as the world have, I think it would be impoſſible not to acquire and to cultivate, under a Stockton,* occaſionally aſſiſted by a Towers."

From this extract we alſo ſee the application of the term "Nature vindicated." Mr. Dallas contends that whatever is vicious or bad is not nature, but a deviation from it, and that depravity, vice and irreligion, ſo widely diffuſed through human nature, are not eſſential to it, but that ſentiment, virtue and religion are.

Love which is too often believed to be an involuntary paſſion, the author of Nature vindicated ſhews may be made to depend upon reaſon, where the mind has been well formed. Speaking of the education of his principal female character, he ſays:

"From among the ſubjects to which we were continually bending her attention, ſo far was love from being excluded, that it held a favourite rank;

* The tutor and guardian of Percival.

and the real points of view from which that charming paſſion was ſurveyed, inſured her from thoſe falſe allurements by which the giddy, the thoughtleſs, and the vain of her ſex are made victims of a ſpurious deſire, as much beneath the dignity of generous love as folly is beneath wiſdom."

Rouſſeau makes Eloiſa confeſs that ſhe fell in love at firſt ſight, and in a note to the paſſage there is the following obſervation:—"Mr. Richardſon makes a jeſt of theſe attachments formed at firſt ſight, and founded on an unaccountable congeniality of nature. It is eaſy to laugh at theſe attachments, but as too many of this kind take place, inſtead of entertaining ourſelves with controverting them, would it not be better to teach us how to conquer them?"

This inſtruction will be found in the novel before us, in which the knowledge of the paſſions is made a chief part of education. The "nature" of love is "vindicated," and the enquirer is taught that as the idea of perfection is neceſſary to the enthuſiaſm of the paſſion, and that as deprived of eſteem it vaniſhes, neither the idea of perfection can be gained nor eſteem formed at a firſt interview, and that conſequently Love at firſt ſight is an abſurdity in terms.

On this point we cannot but warmly recommend Percival to the ſerious attention of all parents and guardians. We are not recommending novel reading, but an attentive peruſal of a ſyſtem of education and of morals, congenial to the dignity of human nature, and adapted to the promotion of rational happineſs. Let them adopt this ſyſtem, and we doubt not that their daughters and their wards will adopt the language and reaſoning of Julia Bevil.

"I early learned," ſays ſhe, "and I am ſenſible of the truth of the leſſon, that all the witchcraft of love is to be exorciſed by the ties of honour and the adjurations of virtue. When we admit the new gueſt into our boſom, however agreeable he may be, if he begins his acquaintance with combating the ſettled poſſeſſors of the manſion, and by making them uneaſy, there would be little difficulty in joining againſt him, and putting him out of that poſſeſſion, which he could not retain without diſturbing the claim of others:—at leaſt I ſpeak for myſelf, who have been taught to eſtimate the reſpective value of all the paſſions, to know that the duration of their enjoyment depends upon their union with the virtues, and that without the proſpect of duration all would be miſery. Pleaſing as the paſſion of your friend is to my heart, could a queſtion ariſe between his felicity and that of my beloved parents, not a moment ſhould I heſitate in deciding for the latter. Time and good ſenſe might heal the diſappointment of a lover, but what power but death could ever remove the ſtings of filial ingratitude from the lacerated heart of a father?"

When parents train their daughters as Julia was trained from the cradle, they may expect from them the rectitude of a Julia; and we firmly believe that there exiſt many charming young women who muſt be ſenſible of a congeniality with the character which Mr. D. has given to his heroine; lovely in mind as in perſon, dutiful, ingenuous, candid, reſtrained, prudent, affectionate, and juſt;—a character which diſplays itſelf in all its native excellence, in the letter in which,

which, prompted by her rigid ſenſe of filial duty, ſhe informs her father of Percival having made a declaration of his love to her.—This letter ranks among the beſt written and moſt inſtructive of the work; it affords an enſample of duteous affection, and is fraught with ſentiments of exalted purity, ſuch as cannot fail to raiſe and refine the mind of every female reader. We are ſorry our limits will not permit us to inſert it at length; and by extracting detached paſſages we ſhould only mutilate the ſenſe without conveying the ſpirit.

Among the principles of this work, we find throughout the rules of ſociety forcibly inculcated. Mr. D. therefore is no jacobin or leveller, and we have no where, in writings of this kind, met a more impreſſive or more elegant ſimile than that which occurs in the 42d letter, on the nature of equality. "Equality, in government," ſays the writer of the letter, "ſhe compares to the level of the ocean, which is at the mercy of the winds; whereas the diſtinction of ranks is the firm earth, of which the acclivities and declivities, the hills and the valleys enſure the verdure, fertility, and beauty."

In expoſing ſeduction, the author aims at fortifying the female mind by inculcating the neceſſity of never truſting virtue to the affections, be they ever ſo pure.

"My dear Edward," ſays Julia to her huſband, "I will not pay you the fulſome compliment of aſcribing my ſafety to your full poſſeſſion of my heart; I cannot love you more than I do; but never ſhould a woman truſt to the force of any of her paſſions. It is principle, and principle alone, that ſhould be the bulwark of female virtue. So agreeable, ſo artful a man as Stanhope, will find it no difficult taſk to ſet paſſion in oppoſition to paſſion; and the beſt meaning of our ſex, unacquainted with the nature of her emotions, and untaught to connect them habitually with virtue and religion, is in the utmoſt danger of becoming a prey to ſo accompliſhed a ſeducer. It is not eaſy to diſtinguiſh between the innocent emotions of pleaſure we receive from attentions, and the paſſion of vanity. A vain woman is ſo blinded with the idea of a conqueſt gained by her beauty, that ſhe attributes nothing to the ſelfiſh ends of the ſeducer: but a woman who has been convinced that a conqueſt obtained by her beauty in the very face of the principles of religion and morals is inſult and ignominy, is roufed by the very firſt deſcent of open admiration and friendly intercourſe *to private praiſe and ſecret marks of paſſion:* her principles diſpel all miſts from before her eyes, ſhe detects the cloven foot, ſhudders at the demon in the human form, and calls upon her friends to aſſiſt in exorciſing it."

Theſe ſentiments are ſo rational and ſo true, that they ought to be graven deeply on the tablet of every female heart; they would well preſerve it from the aſſaults and artifice of the Satanic ſeducer, who ranging through the paths of ſocial life leaves few unexplored or unpolluted, blaſting the paradiſe of maiden peace, and aſſailing the heaven of conjugal felicity wherever his inſinuations are permitted to find acceſs. The following ſtrong and well choſen expreſſion, uſed by Stormont, muſt not here be omitted; himſelf an agonized ſufferer, from the ſucceſs of one of theſe agents of hell, againſt the perſon of a wife he might otherwiſe have lived with in love and mutual bliſs:—

"Oh, ſeduction! diabolical art! Do not, Percival, think I would wound you by alluding to the individual inſtance of it that has deſtroyed my happineſs *; my apoſtrophe is aimed at the crime alone. *The devil's firſt crime was ingratitude; ſeduction was his ſecond;—ſecond in ſucceſſion, but firſt and foremoſt in miſchief. By the one he damned himſelf alone; by the other he ſpread damnation, and blighted every joy.*"

On this head of *principles*, we ſhall only farther obſerve, that the work is replete with the dictates of unſophiſticated nature, moral excellence, and pure religion, to which, when the merits of its ſtyle and language are added, it may fairly lay claim to rank among the claſſical novels of our nation.

The author has not travelled out of the known roads of life for characters; though ſome of them are, perhaps, uncommon, none can be declared to be unnatural. Percival and Julia being propoſed for models, their ſentiments and actions are all painted excellent: and ſhould we be conſtrained from conviction, to allow that they are uncommon, becauſe unfailing characters, yet from a happier conviction we contend, that they are in nature. They are not *ſuch* "faultleſs monſters as the world ne'er ſaw." The reaſoning of Lord Digby, in our firſt extract, is here particularly applicable to the character of Percival: and, we may add of both him and his Julia, that it was natural for both to be born with intellect; to have that intellect matured and directed to the beſt purpoſes; they were both of elegant forms alſo; it was therefore natural for them to love each other:—if indeed there ſhould be any juvenile readers of the novels of the day, who may be induced to think that the conduct of the two young perſons muſt be unnatural, becauſe not deviating into infirmities of paſſion, it can be thoſe alone who have never felt the bliſs of having the heart formed before the mind was perverted, or the judgment weakened. In thoſe who have been educated in heart as well as head, the conviction or prevention of their infirmity is to them as natural as the infirmities themſelves are to others. And as to any objection that may be brought from the ſame ſource againſt the married part of his perfection, there is an incontrovertible poſtulatum to be inſiſted upon: the affections of the huſband are regulated and ſecured by thoſe of the wife: there is therefore nothing unnatural in Percival's continuing a lover, with all the delicacy and fidelity of the character, after the marriage; becauſe his wife thought that there was nothing unnatural in being uniformly attentive to the happineſs, the honour, and the intereſts of her huſband.

When it is ſaid that it is not natural for any one to be ſo perfect, the ſentiment ought to be conſidered as an apology for ſome vicious propenſity which the ſpeaker is conſcious of poſſeſſing; for thoſe who will not have reſolution to make themſelves what they ought to be, ex-

* Whom he at that time ſuppoſed to have been the brother of Percival.

cuſe

cuſe themſelves from the taſk by boldly declaring that no one can be ſo; and as it falls to the lot of but few to be bleſſed with that union of intellect and education which enables them to obtain the deſirable object, the majority of the world have adopted the deciſion, and given currency to it, unhappily through every rank and degree of human life. When characters are drawn ſo good and virtuous as thoſe of Sir Charles Grandiſon, and Percival, of Pamela, and Julia, they are branded with the term *imaginary*; but whence proceeds this degradation of nature and truth? Why, there are readers who do not feel eaſy that a leſſon ſhould be laid before them which they do not wiſh to learn; or there is a worſe paſſion which affords the reaſon—they know, perhaps, ſome original of the copy, or ſome one in whom there is a ſtriking likeneſs to ſome of the beſt features of the portrait; and their hearts hold, at the ſame time, a mirror to their minds, in which themſelves are not ſo brightly reflected; this galls them, and envy forbids the acknowledgment of the general ſimilitude, becauſe it cannot bear the conviction of a partial reſemblance. How much eaſier, and how much more candid, is it to ſupport the following truth, however ſevere againſt our own inſufficiency: *Virtue is the natural ſtate of man, and every vice is a deviation from nature: to ſhield that nature therefore from corruption, virtue ought to be his means, and perfection his end.*

The character of Stanley is one of very great intereſt; the principal incidents of the piece hinging upon him; he is repreſented as a young man of a pure and intelligent mind, of honourable and firm principles, and he ſhares with Percival the attention and affection of the reader. We were half inclined to object againſt this introduction of two heroes of the ſame tale, but we perceived that each had his ſeparate part allotted him, and neither trenched upon the other's province. In Percival and Julia, the author preſents us with a picture of the perfection of married life, delineating the cauſes and the conſequences of that perfection. In Stanley and Caroline, we are taught the intermediate progreſs by which virtue and prudence further the one and ſecure the other.

Miſs Coverly is a well finiſhed portraiture of a woman poſſeſſing beauty and maſculine ſenſe, with a mode of thinking that alarms the ſcrious of her ſex, and ſtrengthens the hoping vigilance of the envious and of the tribe of ſlander. The powers of intellect prevent her mind from ſinking into the folly of ungoverned paſſion; but, at the ſame time, raiſe it into that enthuſiaſtic ardour of attachment which threatens to produce the ſame degree of extravagancy. She is repreſented as the ſelf-created friend of Percival: the author deſigning to ſhew, that the friendſhip of ſuch a mind in a woman for a married man of congenial intelligence, muſt of neceſſity be fervent, and requires all the intellectual ſtrength of both parties to reſtrain it from an improvident warmth of profeſſion, which muſt inevitably produce the moſt dangerous, if not the moſt diſhonourable, connexions. This character, therefore, affords an admirable leſſon of correction and caution:

caution: the beacon is held out alike to the ignorant and the daring: the former may be inclined to imitate the romance of ſuch a character, but without ſuch a mind muſt plunge themſelves into ridicule; whilſt the daring may, with all her intellect, like her, preſume upon the eccentric habits of peculiar reaſoning, but may not be ſo fortunate as to meet with all the reſtraining and informing virtues of a Percival.

Charles is a young man, whoſe heart is continually ſuffering for his tongue, and his principles yielding to the influence of habit: he is honeſt, open, liberal, but careleſs and diſſipated: truſting to the original juſtneſs of his intentions, he gives himſelf up to the ſtream, and is loſt before he can make an effort to ſtem it. The difficulties which muſt always purſue ſuch a man through life are well deſcribed by Mr. D.; and, as the uſual commencement of them, he is introduced as borrowing money to pay his gambling debts, whilſt his inward ſenſe of honour and virtue compels him to bluſh at the very application which he makes for the farther proviſion of his follies. The judicious author appears to have felt it incumbent upon him, as a moral writer, to leave the two laſt characters to the natural conſequences of their conduct: the eccentric rejection of plain good, and hazardous adoption of ambiguous tenets in the one; the perverſion of principle, and gratification of vicious paſſion, in the other. They are left to the reflections of the penitent, not permitted to uſurp the rewards of the virtuous.

The other characters of the work are marked and appropriate, as the incidents are eaſy, unforced, and accounted for from the common coincidence of probable and poſſible cauſe and effect. If it be obſerved that they are few, and that the principal characters are little implicated in the uſual involutions and intricacies of the terror-ſtriking machinery of modern novels, let it be recollected that they are the uſual incidents of life, and occurring to rare ſpirits. As a novel it is not, however, without a maſquerade ſcene, and an elopement; but it diſcloſes their iniquity, and paints not their vitiating gratifications. A lady goes to the maſquerade, not to be ſucceſsful, but to be circumvented; ſhe elopes not with her gallant as was deſigned, but with her huſband, and is detected. This muſt be confeſſed to be one ſort of terror-ſtriking incident to one ſort of novel readers, and thence may prove attractive.

We muſt now take our leave of this pleaſing, inſtructive, and well written performance, with a few remarks on its ſtyle.—We can ſay of this novel what we have not always an opportunity to ſay of the productions in general which come before us: it is *Engliſh*; it is written in the pure language of our country; on that account, were its other merits not allowed to influence our recommendation, we ſhould preſs it upon the attention of parents who allow their daughters to read what are called (but are not always ſo deſerving, as this, of the title) good novels. The 97th letter from Percival to Madame de St. Valeri (Miſs Coverly), ſubdued at length by reaſon and reflection,

ſection, we particularly ſelect from the whole, as one of the moſt finiſhed, moſt elegant, and moſt inſtructive letters we ever read in any book whatever. Having ſaid thus much of the work altogether, we have reviſed our ſentiments, and are happy to declare, that we have not ſaid too much. We thank Mr. Dallas for the gratification we have experienced, and have only to add our wiſh, that his pen, when freed from the trammels of tranſlation, may again be turned to original labours; and we doubt not but we ſhall find it as perfect in its ſtyle and acceptable in its purpoſe as the preſent work.

Remarks on the Rev. Dr. Vincent's Defence of public Education; with an Attempt to ſtate fairly the Queſtion, whether the religious Inſtruction and moral Conduct of the riſing Generation, are ſufficiently provided for, and effectually ſecured, in our Schools and Univerſities: together with the Sentiments of ſeveral late Writers, and others, on this important Subject. By a Layman. 8vo. Pp. 56. Hatchard. 1802.

IN our review of Dr. Vincent's pamphlet, we expreſſed our conviction that the diſcuſſion of the important queſtion relating to the religious inſtruction of youth would prove eminently ſerviceable to the promotion of Chriſtian knowledge, and to the cauſe of religion itſelf. That opinion has been confirmed by the event; for already, we know, have very beneficial reforms been adopted in ſome of our public ſeminaries; and no doubt much good, that is yet unknown, has alſo been produced by the inveſtigation, in other places of inſtruction. However, therefore, we may lament, and none lament more deeply than ourſelves, the offence which has been given to many worthy individuals, by the imputations caſt upon a part of our ſyſtem of public education, we cannot but conſider the direction of the public mind to the religious inſtruction of the riſing generation as a matter of congratulation to all good Chriſtians and religious moraliſts.

The remarks before us are written with great temper, and the object of them is moſt laudable "to bring the queſtion concerning religious inſtruction fairly and diſpaſſionately before the public, and induce men of greater ability, and more extended information, to give it that ſerious and deliberate conſideration, to which it is ſo abundantly entitled." The author does ample juſtice to Dr. Vincent's character, abilities, and intentions, and while he repels ſome of his attacks, and expoſes ſome of his inconſiſtencies, all of which he imputes to one of three cauſes, "haſte," "heat," and "the influence of perſonal animoſity," he never loſes ſight of that reſpect which is due to the pious divine, and accompliſhed ſcholar.

The "defence" of Dr. Vincent is truly repreſented as a defence of the ſyſtem of education purſued at Weſtminſter ſchool, and not as a defence of public education in general; and the author ſhews that

Dr.

Dr. V. has no pretence, even on this ground, for attacking Dr. Rennell. "Dr. Vincent himſelf tells us, in page 4, that Dr. Rennell *excepted both him and his ſchool out of the accuſation*, yet in the very next page, he ſays, the reproaches of Dr. Rennell ſtill remain unretracted;" and though he afterwards repeatedly mentions Dr. Rennell's exception, he continues to write, as if Dr. R. continued to accuſe both him and his ſchool. Were we even to ſuppoſe that either Dr. R. did not know his own meaning, or did not truly declare it, ſtill a dilemma remains—ſtill Dr. Vincent complains of that which he himſelf undertakes to prove cannot concern him."

Dr. V.'s attack on the Biſhop of Meath alſo incurs our author's animadverſions.

"To the Biſhop, he ſays, in the firſt ſentence of his book, 'Proof, in the buſineſs now to be diſcuſſed, your Lordſhip ſeems to have thought totally ſuperfluous; without any knowledge of your own, without inquiry or examination, you aſſume the teſtimony of Dr. Rennell as incontrovertible.'

"Whether it ariſe from the want of religious inſtruction, or from whatever cauſe, too many in this our day, conſider a Biſhop as entitled to no more reſpect than another man; nay, ſome ſeem even to take pleaſure in ſneering at that ſacred character: thoſe, however, who with me think it entitled to peculiar reverence, eſpecially from the inferior orders of the Clergy, will probably ſee ſomething objectionable in the wording of the ſentence juſt quoted, as well as of many others in the following pages of Dr. Vincent's work. But whatever may be thought of the *language*, the *matter* is ſurely objectionable. Had Dr. Vincent ſaid only, that the Biſhop had *produced* no proof, the poſition would have been correct; but to aſſert that he has *no knowledge of his own*, and *has neither inquired nor examined*, is to aſſert what is incredible, and what cannot be known, much leſs proved: and thus in accuſing the Biſhop of bringing a charge without proof, he falls himſelf into the very error, which at the ſame inſtant he is cenſuring in a ſuperior. I beg leave alſo to remark, that Dr. Vincent charges the Biſhop 'with aſſuming the teſtimony of Dr. Rennell as incontrovertible' (page 3;) 'with grounding his charge on the teſtimony of Dr. Rennell' (page 10;) 'with miſtaking Dr. Rennell's rhetoric for argument, or aſſertion for truth; and with going beyond the information of his brief' (page 12.) In page 22 he calls Dr. Rennell 'the guide the Biſhop has followed, and the oracle he has believed;'—and in page 32 ſays, 'Dr. Rennell has led his Lordſhip into the error.' Yet in the very next ſentence he admits, that 'the ſame outcry (as he terms it) is to be found in ſeveral of our religious and moral writers;' and if we turn to the Biſhop's words as quoted by Dr. Vincent himſelf, in page 10, we ſhall ſee, that ſo far from borrowing his opinion from Dr. Rennell, the Biſhop was prepared to offer his ſentiments, before he found the ſubject anticipated by the Doctor."

We perfectly agree with our author, that the epiſcopal character is entitled to peculiar reverence, not only "from the inferior orders of the clergy," but from the higheſt dignitaries in the church; for we know of no exception whatever to the apoſtolic injunction not "to ſpeak evil of dignities;" and ſurely it more peculiarly behoves thoſe who hold ſuch dignities to ſet the example of reſpect and reverence.

verence. Every thing therefore that comes from a Biſhop ſhould be attacked with extreme caution, and particular delicacy. We ſhall not be ſuſpected of contending that nothing which a Biſhop writes or utters ſhould become the ſubject of diſcuſſion, for that would be to impute that quality to the epiſcopal character, the aſſumption of which is happily confined to the church of Rome. The BANGORIAN CONTROVERSY exhibits ſome admirable ſpecimens of the mode in which a Biſhop, who has been led into error, ought to be attacked.

Adverting to the general ſyſtem of public education, of which Dr. V. ſays but little, the author juſtly obſerves, that, "The inquiry is rather, whether general information be not too much its object, to the excluſion of religious inſtruction. And if the teſtimony of foreigners is to be relied on, it ſhould go to prove that our travellers are able defenders of the doctrines of Chriſtianity, and eminent examples of the purity of its precepts." His remarks on the ſtudy of Pagan authors are equally judicious;—it is not the *uſe*, but the *abuſe*, of them which he condemns. "It is obſervable, that Dr. Vincent omits entirely, what appears to me to conſtitute the greateſt objection to the claſſics, and which applies peculiarly to thoſe, which are the moſt uſually read and remembered by ſchool-boys; I mean their OBSCENITY, and that of the Latin poets, in particular." Yet, have we lately heard it gravely aſſerted, that the claſſics in uſe at our public ſchools, contain nothing offenſive to *morality!!!* We ſhall next expect to hear Horace, Virgil, Ovid, Terence, and Lucian, elevated to the rank of moraliſts!!! Well may our author aſk—"If to preſerve our minds pure, we muſt look on nothing, read nothing, hear nothing, that may inflame our ſinful paſſions; what ſucceſs can we hope, when at the very period, when our paſſions are ſtrong, and our reaſon weak, we feed them daily with impure ideas?"

Speaking of public ſchools, the author ſays, Dr. Vincent "rightly aſſerts, that under the expreſſion *Public Schools*, not only Wincheſter, Eton, and Weſtminſter, but alſo the other great ſchools, both of the metropolis, and in the reſt of England, ought to be compriſed." So thought we, until lately informed, from high authority, that we laboured under a miſtake, and that *ignorance* alone could give to the expreſſion ſo wide a definition!

The author thinks with us, that, "many good effects may be produced by a calm and diſpaſſionate examination of this ſubject," and that the great obſtacles to ſuch an inveſtigation, "are the prejudices, and partialities, both of individuals and ſocieties."

"If they, who from their ſituation, experience, and talents (I allude particularly to thoſe, who ſuperintend our colleges and ſchools) are the beſt judges of exiſting defects, and practicable improvements; if theſe, I ſay, inſtead of candidly and cordially uniting in ſuch inquiries, will reſolutely ſet their faces againſt them, and cavil at the wording of a propoſition, or the qualification of the propoſer; muſt it not impede, inſtead of promote improvement, and prevent, in part, the good, which might otherwiſe reſult from it?

"By

"But it may be ſaid, why all this outcry? Have not our ſchools and univerſities gone on and proſpered for centuries paſt, on the ſame plan, which is now purſued? And are we yet to learn the danger of innovation? To this it may be replied; that to correct abuſes, is not to innovate—that ſo old a ſyſtem may probably have ſuffered from the hand of time—and that when an outcry is raiſed by ſuch men as I have quoted, we may reaſonably conclude, it muſt have ſome foundation.

"And this ſuppoſition will be ſtrengthened, if we conſider the great changes, which have taken place ſince the plan of our education was originally formed.

"Though it is impoſſible to look back without aſtoniſhment and reverence to the eſtabliſhment of thoſe numerous churches, colleges, and ſchools, which the pious liberality of our anceſtors devoted to the promotion of religion and learning, and which are now the boaſt and glory of our land; and though one is little leſs aſtoniſhed at the wiſdom that framed thoſe ſtatutes, by which they were regulated, yet we ought not to forget, that theſe being adapted to Popiſh ſuperſtition, ſome of them were annulled by the reformation, and others have ſince become obſolete. Thus the ſyſtem admirably calculated for the age, in which it was formed, though it may ſtill continue fundamentally right, may need ſome additional ſupports, to enable it to withſtand the corruptions of modern times. For little did William of Wickham dream of the Rights of Man, or the Age of Reaſon—of Kings tried and put to death by their ſubjects—of Senators neglecting their duty, and quitting their places, to preach the ſovereignty of the people, to drunken mobs in taverns; and as little did the pious founders of Eton, &c. ſuſpect, that their ſchools were to contain hundreds of ſcholars, clothed in purple and fine linen, and accuſtomed from their infancy, to fare ſumptuouſly every day.

"An accurate compariſon of the preſent ſtate of our great ſeminaries, with that in which they originally exiſted, would be a curious and uſeful work; but my aim will be accompliſhed, if what I have urged, ſhall induce thoſe, who are moſt able and moſt intereſted, carefully to inveſtigate the general ſyſtem of Education now in uſe among us, and the manner, in which it is practically applied in our colleges and ſchools."

His hints for a reformation in our public ſchools are well worth the attention, even of Dr. Vincent. Entertaining a juſt idea of the advantages to be derived from the *well-regulated* ſtudy of the claſſics, he ſuggeſts the neceſſity of ſuitable comments by the maſter, and, above all, of having editions from which every exceptionable paſſage has been carefully expunged.

"One Book, indeed, there is, which no art of man can render fit for peruſal; but which, by a ſtrange fatality, all boys are *compelled* to read, and ſome to imprint deeply on their minds. Well would it be for them, and for the world, if the whole of it were committed to the flames. I allude not merely to its obſcenities, though moſt deteſtable; but to its general plan and principles; particularly to that moſt dangerous of all artifices, the making virtue contemptible, by feeble ſketches of correct characters, void of every brilliant quality; and vice popular, by combining it with wit and genius, and painting profligate characters in lively colours, calculated to charm and captivate the youthful mind.—How then can any clergyman juſtify putting Terence into the hands of his pupils?

"If

" If to ſtate the defects of ſchools in general, be an invidious taſk; how much more ſo muſt it appear, to arraign the particular cuſtoms of individual ſeminaries? But as every Weſtminſter man may be ſuppoſed to have burnt my work, as ſoon as he diſcovered my wiſh to do as much for his favourite author; I think I may venture to ſay a few words, on the uſe, to which that author has long been applied in the Dormitory. For who, that has not been bred up in prejudice, can deny, or doubt, the fatal effects, which muſt neceſſarily be produced, by the public recital of the ſcenes already alluded to, and which are too well known to need a fuller deſcription? On this head, indeed, (as well as ſome others) I am anticipated by another anonymous writer, who in reviewing Dr. Vincent's Defence in the Antijacobin for January laſt, has ſo ably diſcuſſed the Weſtminſter annual play, and the uſe there made of Terence in particular; that I have nothing to add, but to expreſs my grief and my ſurpriſe, that ſuch exhibitions ſhould continue to be patronized and applauded, even by ſome of our moſt reverend divines; at a time when private theatricals and bills of divorcement ſeem to follow each other like cauſe and effect; and to threaten the extinction of all decency and conjugal fidelity, among the higher ranks of ſociety. Nor can that prejudice ſurely be leſs inveterate, which can contemplate, without pain and grief, a number of fine manly youths of family and fortune, of high attainments, and ſtill higher promiſe, dreſſed like Opera dancers, in ſilk and ſatin, roving over a whole neighbourhood, entering both public and private houſes; ſtopping ſtage coaches; and taking from all deſcriptions of paſſengers, half crowns, ſhillings, and even ſixpences, which ſome of them have hardly earned, and can ill afford to part with.

" Oh! but (it will be ſaid) this is an ancient cuſtom at Eton—it is ſo—but ſurely if ever there were a cuſtom " more honoured in the breach, than the obſervance"—this is ſuch, at leaſt as now practiſed. If at other ſchools, an election day, or a day kept in memory of a pious founder, cannot be obſerved, without a degree of exceſs, utterly inconſiſtent with Chriſtian ſobriety; is it not the duty of the governors to abolish ſo corrupt and corrupting a practice? If extrajudicial oaths are always objectionable; how much more ſo when tendered compulſorily to boys of fifteen?"

Reſpecting the ſcenes which have been ſaid to follow the exhibition of Terence's plays at Weſtminſter, we have heard the aſſertion alluded to in our review of Dr. Vincent's pamphlet, publicly declared to be *falſe*. The paſſage was this—" if the reports of thoſe who cannot be *miſtaken*, be really true, there are convenient and ready *Pamphilæ* at hand on ſuch occaſions, to realize the ſcenes of fiction, when the minds of theſe hapleſs youths are vitiated and their paſſions heated, almoſt to frenzy, by the ribaldry of the ſcene." Now we can only ſay, that the ſource of our information on this head was ſo truly reſpectable that it is not the *ipſe dixit* of any individual, however reſpectable, that can induce us to doubt its purity. Beſides, the party, from whom the peremptory *negatur* proceeded, could only ſpeak from *hearſay*, and could not poſſibly have any perſonal knowledge of the fact of which he ſpoke ſo ſtrongly and ſo deciſively. We, therefore, muſt continue to believe the report here noticed to be a true report. In a note to the paſſage laſt quoted, the author ſays, it has " been urged

urged in defence of the Weſtminſter play, that it is ordained by the ſtatutes." But, morning prayers, he adds, are preſcribed by the ſtatutes, and yet are "omitted daily;" and an Engliſh play, *we* add, is alſo enjoined, by the ſtatutes, to be performed by the choriſters, but it never is performed;—the ſtatutes, therefore, are not obligatory, and nothing but the moſt rooted prejudice could lead any man to maintain that they ſupply a defence of ſcenical exhibitions offenſive to decency, and ſubverſive of morals.

The concluſion of the tract before us exhibits a fair ſpecimen of the ſpirit which pervades every page of it.

"I have now completed my plan—By ſhewing—that Dr. Vincent has not vindicated public education, from the charge of defectiveneſs in Religious Inſtruction and Moral Regulation—By ſtating fairly this important queſtion, and the ſentiments of ſeveral writers reſpecting it—And laſtly, by mentioning ſuch inſtances of defectiveneſs, and ſuch meaſures for their correction, as have occurred to my own mind, or been ſuggeſted by others. In doing this I have not been able to pleaſe myſelf, and therefore can ſcarcely hope to content my readers. But if any one ſhall take the trouble to correct my errors, and continue the diſcuſſion, I earneſtly entreat him to recollect, that, however weakly or erroneouſly the point in debate may have been ſtated or maintained, truth will ſtill be truth; and thoſe, who ſincerely wiſh to diſcover it in the preſent caſe, muſt fairly meet the queſtion——

"WHETHER THE RELIGIOUS INSTRUCTION AND MORAL CONDUCT OF THE RISING GENERATION, ARE SUFFICIENTLY PROVIDED FOR, AND EFFECTUALLY SECURED, IN OUR SCHOOLS AND UNIVERSITIES?"

The *notes* fill nineteen pages, and they are ſo pertinent, and ſo excellent, that, notwithſtanding the length of our extracts from the body of the pamphlet, we cannot reſiſt the temptation of laying one or two of them before our readers.

Rollin's Belles Lettres.—"The whole of this excellent work ſhould be read, and ſome parts of it ſtudied with the utmoſt attention, by every perſon engaged, or likely to be engaged, in the inſtruction of youth. It is alſo an excellent book to put into the hands of young people. Such, and ſo various are its merits, that to do them juſtice would require the pen of the author.

"Monſieur Rollin's Ancient Hiſtory, and Roman Hiſtory, are no leſs excellent, and ſhould be read by all. They are models of what Hiſtory ſhould be, eſpecially when intended for the inſtruction of the young. The moſt important facts are ſelected, and are interſperſed with reflections full of true wiſdom and genuine piety. Happy would it be for us, if we were ſupplied with ſuch hiſtories! But, alas! our caſe is the very reverſe. Mr. Hume's Hiſtory of England, the moſt pleaſing, and on the whole, perhaps, the beſt we have, is made the vehicle of the moſt miſchievous attacks on Chriſtianity, ſo artfully diſguiſed, as to be imperceptible to the unſuſpecting eye of youth.

"Dr. Robertſon contents himſelf with unfair ſtatements of thoſe circumſtances, which relate to our eſtabliſhment in Church or State, and diſagree with his Preſbyterian and democratic notions.

"Mr. Gibbon very artfully attacks all Revealed Religion.

"And too many of our modern Hiſtorians, and indeed of our modern Writers

writers in general, are men of unſound principles, both in theology and politics; and whatever be the ſubject, on which they profeſs to write, they contrive to introduce their erroneous tenets. That man will deſerve well of his country, who ſhall write a faithful hiſtory of the laſt century, on good principles."

The study of the Greek Bible.—"If the New Teſtament be true, the Old is ſo too; becauſe the New Teſtament tells us, that it is—*Search the Scriptures*, ſays our Lord to the Jews, *for they are they which testify of me.* We cannot therefore admit the one revelation, and deny the other. They are cloſely united by Him, who is the author of both; and *what God hath joined together, let not man put asunder.*"

"So ſays Dr. Ogden, in his ſecond excellent Sermon on the Lord's Supper. But this doctrine does not ſuit our modern divinity;" (no, nor our modern politicians neither, who have the blaſphemous preſumption to reject its teſtimony, and the outrageous folly to ſet the New Teſtament in *oppoſition* to it, whenever they have a favourite ſcheme to accompliſh, or a favourite doctrine to ſupport) "and ſo in ſpite of all that Dr. Ogden or his Maſter can ſay, the Old Teſtament is too often left on the ſhelf. If it were read conſtantly in ſchools, accompanied by ſhort oral expoſitions and illuſtrations; young people would learn at once to underſtand and appreciate its wonderful contents. There *only* can we find an authentic ancient hiſtory; and that, ſhort indeed, but aſtoniſhingly comprehenſive; including, in a ſmall compaſs, the origin of the world, and of its inhabitants; with their hiſtory during three thouſand years, of which we have no other account entitled to any degree of credit.

"*There* we have a body of laws, both moral and ceremonial, *appointed by God himself*; adapted indeed to the wants of one peculiar people; but abounding with wiſdom and inſtruction.

"*There* we find poems and hymns, which remain to this hour unrivalled in ſublimity as well as piety.

"*There* we have a collection of maxims for the conduct of life, to which the wiſdom of heathen antiquity has nothing to compare.

"*There* Moſes, and all the prophets, foretell, and by foretelling prove, Chriſtianity.

"In a word, *there* is an inexhauſtible fund of inſtruction, information, and amuſement, adapted to all ages, ſituations, and diſpoſitions. Were theſe ſacred records explained and enforced, in the manner pointed out by Dr. Vincent in his 37th page, they would furniſh young men with the only adequate defence againſt the ſubtleties and ſophiſtry of that metaphyſical deiſm, which is now ſo prevalent, under the names of Moral Philoſophy, Morality, Ethics, Caſuiſtry, and Natural Law.

"I am no enemy to philoſophy; but when philoſophy would rob me of my bible, I muſt ſay of it, as Cicero ſaid of the Twelve Tables:—This little book alone exceeds the libraries of all the philoſophers, in the weight of its authority, and in the extent of its utility."—See the Biſhop of Llandaff's admirable Apology for the Bible; Letter the third."

Dr. Paley's ſyſtem of Morals.—"Every aſſertion may fairly be called unauthorized, which contradicts the law of God; and every writing pernicious, which openly or indirectly tends to ſuperſede, or weaken the authority of that law. In the very firſt page of Dr. Paley's 'Principles of Moral and Political Philoſophy,' we are told, that moral philoſophy means, that ſcience which teaches men their duty, and the reaſons of it, and that

without it the rules of life, among which the Scriptures are allowed a place, oftentimes miſlead men through a defect, either in the rule or in the application. If, therefore, to prevent the Scriptures from miſleading us, moral philoſophy muſt previouſly be ſtudied, and moral philoſophy teaches men their duty and the reaſons of it, the concluſion is, that the Scriptures do indeed contain a rule of life, but do not teach men their duty or the reaſons of it. The Scriptures muſt, therefore, upon Dr. Paley's aſſertion, be conſidered as affording a ſet of precepts, which, though true, could not be applied till the moraliſt interpoſed to give them efficacy. In vol. i. p. 8. of the ſame work, it is ſaid, that the Scriptures "are employed not ſo much to teach new rules of morality, as to enforce the practice of it by new ſanctions, and a greater certainty, which laſt ſeems to be the proper buſineſs of a revelation from God, and what was moſt wanted.' It is preſumptuous to determine what is the proper buſineſs of a revelation; and to aſſert that the enforcing of morality by new ſanctions, and a greater certainty, was the thing *moſt* wanted, is at leaſt to ſlight the neceſſity of a Redemption, without which the ſpeculations of morality will prove but a broken reed.

"In vol. i. p. 41. the author defines virtue to be the 'doing good to mankind in obedience to the will of God, and for the ſake of everlaſting happineſs.' Mere implicit obedience, therefore, to the will of God will not, according to this definition, on which the author reſts his whole ſyſtem, be virtue, unleſs it is joined with the view of doing good to mankind. But the Scriptures give a different account of virtue, and beſtow the higheſt praiſe upon acts of implicit obedience, of which it was impoſſible for any human faculties to foreſee the beneficial conſequences to mankind. And if Dr. Paley's be the true definition of virtue, how can men of ordinary capacities, and narrow information, who compoſe the majority in every ſociety, aſcertain that their actions are virtuous, unleſs they do, what in fact is impoſſible, calculate the effects of each individual action upon ſociety at large, and balance the good and evil of it with preciſion? And yet until it is determined on which ſide the ſcale preponderates, the directions of the moraliſt, who has rendered the Scriptures uſeleſs, muſt be inapplicable, and men in general live without a ſufficient rule of life. But leſt this reaſoning ſhould be deemed too finely ſpun, and to make the author anſwerable for concluſions, which he did not intend, and does not mean to admit, let him be heard in his own words. Vol. i. p. 70. 'Actions are to be eſtimated by their tendency. Whatever is expedient is right. It is the utility of any moral rule, alone, which conſtitutes the obligation of it;' and it is undeniable, that the author has generally throughout his work, determined any particular mode of conduct to be right or wrong, by endeavouring to trace its general effect upon mankind at large. If Dr. Paley had merely laboured to ſhew, how in almoſt every human action it hath pleaſed our Creator to combine and interweave our temporal welfare with a ſtrict ſubmiſſion to his commands, he would have attempted a work well worthy of his ſtation in a Chriſtian church. As it is, though the preface leads us to expect that the ſanctions of revealed religion would form a material part of the work, yet the author has contrived to give the preeminence to moral ſpeculations, and the reader retires from his book leſs ſwayed by the influence of religious obligations, than diſpoſed to waſte his thoughts in meagre and barren reſearches, for which the probability is, he has neither ſufficient talents nor information. Nor is this book likely to produce

produce inconſiderable miſchief; by the ſmoothneſs of its ſtyle it has recommended itſelf to private libraries; and perhaps, by its argumentative form, to the Univerſity of Cambridge, where it ſupplies theſes for the public exerciſes, and is made a ſubject of the public examinations. At theſe examinations, however, it is merely required, that the contents of the book be accurately remembered; the truth or falſehood of its poſitions is not commented upon, and in no inſtance are any attempts made by the public inſtructors to point out its errors, or its tendency to lead men aſtray from the ſimple morality of the Goſpel. Let any one read the chapter on Subſcription of the Articles, and reflect whether the ſophiſtry, which there preſents itſelf, is fit to be taught, or rather not deſerving to be utterly ſuppreſſed, if poſſible, by a ſociety, whoſe boaſt it ſhould be, to be a nurſing-mother to our Church? The conſequence of ſubſtituting any other inſtruction in the place of religion, muſt be dreadful: it cannot, therefore, be impertinent, and it is hoped it will not be in vain, to have made theſe remarks. The caution of the Apoſtle ſeems no leſs needful now, than when it was firſt given:—'*Beware leſt any man ſpoil you through philoſophy, and vain deceit, after the tradition of men, after the rudiments of the world, and not after Chriſt.*"

The author, we think, underrates *metaphyſics*, and neglects to make the ſame juſt diſtinction between the *uſe* and *abuſe* of them, which he obſerves in his remarks on the claſſics. His ſentiments, however, reſpecting LOCKE are ſtrictly correct.

"I am ready to acknowledge the great talents, and good intentions of Mr. Locke, but, I much fear, his works have contributed to the production of thoſe deteſtable doctrines (political as well as metaphyſical,) which have ſhaken every government in Europe, and deluged with blood many of its fineſt provinces.

"Of the ſoundneſs and ſafety of Mr. Locke's principles, no man I ſuppoſe is a more competent judge than the preſent Biſhop of Rocheſter, whoſe learning and talents have made him at once the terror and envy of our modern philoſophers. The following are his ſentiments as expreſſed in his late charge. Speaking of the men of ſcience in France, he ſays:—'When they embraced the metaphyſics of the ſage Locke, as they ever affect to call him, it was to apply them to a purpoſe to which the ſage Locke himſelf, it muſt be owned, never perceived that they were applicable. More ſagacious perhaps in this than their maſter, they ſaw, that upon his principles, once admitted, it would be eaſy to build a theory of mind, which would make the immaterial principle as unneceſſary in the microcoſm of man, as it was, according to their diſtorted Newtonianiſm, in the univerſe; reducing all the phænomena of ſenſation, thought, reaſon, intellect, to a mere ſyſtem of vibrations."

Another admirable paſſage, from Biſhop Horſley's excellent Charge, is quoted, on the compoſition of ſermons; in which that able and vigilant prelate ſtrongly exhorts his clergy to *preach Chriſt*, and not content themſelves *with preaching only Socrates or Seneca*;—an admonition as applicable to *preceptors* as to *preachers*. In the poſtſcript are ſome extracts from the Biſhop of London's ſermons, which bear immediately upon the point of diſcuſſion. The pious prelate, with

that attention to religious and moral inſtruction which he has invariably diſplayed, on all occaſions, accompanied by a zeal and a knowledge which reflect the higheſt credit on his heart and head, obſerves —"In thoſe points which relate immediately to morals, the leaſt relaxation muſt tend to ſubvert our credit and even endanger our exiſtence. In a place ſacred to virtue and religion" (and it will not be denied that every public and private ſchool ought to be ſuch a place) "no ſpecies of vice" (no *liceat ſcortari*, no *placeat domino*) "no kind of temptation to vice" (no inflammatory ſpeeches from the pagan moraliſts, Terence and Ovid) "can *for one moment* be tolerated or connived at." This is true Chriſtian philoſophy, the beſt philoſophy which prelate, prince, or peaſant, can ſtudy.

We truſt, this inveſtigation will ſtill be purſued by other writers; as it can ſcarcely fail to be productive of great advantages to the riſing generation. For our part, though we have incurred much obloquy and abuſe, for the ſentiments which we have delivered on the ſubject; and though fully aware, that we have the moſt inveterate prejudices to encounter, and the moſt rooted partiality to oppoſe; we ſhall never fail to avow and to ſupport thoſe ſentiments, in public or private, wherever an opportunity for that purpoſe ſhall occur;—undeterred alike by the unmannerly confidence of vulgar ignorance, the ſycophantic whine of intereſted conceſſion, or the loud thunder of miſtaken and miſapplied authority.

The Mineralogy of Derbyſhire. With a Deſcription of the moſt intereſting Mines in the north of England, in Scotland, and in Wales; and an Analyſis of Mr. Williams's work, entitled "The Mineral Kingdom." Subjoined is a Gloſſary of the Terms and Phraſes uſed by Miners in Derbyſhire. By John Mawe. Philips. 8vo. Pp. 211. 1802.

"BEING a native of the county, [*Derbyſhire*] and having reſided ſeveral years in the moſt intereſting part," ſays Mr. M. "I was applied to by a Spaniſh gentleman to make ſurveys of the principal mines, to collect their various productions, and more particularly, ſpecimens from each ſtratum, deſcribing their thickneſs, ſituation, and poſition; in order to ſhew an exact repreſentation of the mines, for the cabinet of his moſt Catholic Majeſty at Madrid." —From a perſon ſo patroniſed, and poſſeſſing a competent knowledge of his ſubject, much information may juſtly be expected. This is no dogmatical or obtruſive work. The author ſays:

"Having frequently viſited moſt of the mines in this kingdom, I have been repeatedly ſolicited to publiſh the obſervations I have made, with a view to guide the traveller to the moſt intereſting points, and to deſcribe thoſe objects to the mineralogiſt as they are preſented by nature; as an obſerver addicted to no theory, I leave the ſcientific to form opinions agreeable to their own ſentiments."

Mr.

Mr. M. apologizes for the plainneſs of his language, which our readers will perceive is rather neceſſary: it is not, however, from the moſt elegant phraſeology that the moſt important inſtruction is always to be obtained. Our author commences with a brief deſcription of the curioſities of, and an account of the ſtrata, particularly of the limeſtone and toadſtone, in, Derbyſhire. He then proceeds to comment on the ſtrata of the mountains to the weſt of Caſtleton; after which come deſcriptions of the adits or galleries, ſome obſervations on cat dirt, and an account of the fluor mine, and of the manner of working that mineral. He next exhibits a ſtatement of other minerals found in Derbyſhire, deſcribes the various ſpecies of lead ores, and alſo the general produce of the Ecton copper mine. To theſe ſucceed a deſcription of the ſurface of the country in Derbyſhire, and ſome account of the mines north of that county and in Scotland. Our author next preſents a narrative of a tour from Glaſgow to Staffa, one of the Hebrides, in which is ſituated the cave of Fingal. The ſalt mine of Northwich, and the Paris mine in the iſland of Angleſea, are next deſcribed in ſucceſſion; and the performance cloſes with an analytical review of Williams's "Mineral Kingdom."—There is not any part of this publication that we can with propriety extract by way of ſpecimen; but, from the above abſtract of its contents, our mineralogical readers will judge of what they are to meet with in a peruſal thereof. Mr. M. is certainly a man of much practical knowledge in the art of mining; and his account of Mr. Williams's "Mineral Kingdom," as far as we can judge without having ſeen that performance, appears to be both fair and uſeful.

A few Obſervations reſpecting the preſent State of the Poor, and the Defects of the Poor Laws: with ſome Remarks upon Parochial Aſſeſſments, and Expenditures. By the Rev. H. B. Dudley, one of his Majeſty's Juſtices of the Peace, for the County of Eſſex. 8vo. Pp. 44. 1s. 6d. Cadell and Davies. 1801.

THE Code of Poor Laws, the mode in which that Code is adminiſtered, the enormous increaſe of unfortunate claimants for parochial relief, and the conſequent augmentation of the rates throughout the kingdom, are ſubjects that call, in the moſt imperious manner, for the ſerious attention of the Legiſlature. The increaſe of the poor and of the rates for their maintenance, has indeed been carried to ſuch an extent, as to be pregnant with the moſt alarming conſequences to the State. If the amount of the money paid, within the laſt year, for the ſupport or relief of the poor, including all the charitable inſtitutions, could be correctly aſcertained, there is little doubt, that its magnitude would aſtoniſh the world; for, we are perſuaded, it would be found to exceed the national revenue of France (plunder and extortion excepted) during the ſame period. The mere fact of

a ſum ſo enormous being ſo appropriated, is, of itſelf, a ſerious evil; but when we reflect on the change which the multiplication of paupers is calculated to produce in the character and diſpoſition of the lower claſſes of the community, its bad conſequences are ſcarcely to be eſtimated.

As an acting, and an *active*, Magiſtrate for the County of Eſſex, Mr. Dudley has had a fair opportunity of aſcertaining, in a certain degree, the extent of this evil, and the practical defects of the preſent ſyſtem. In tracing the poor laws to their origin, he ſhews their adequacy to the purpoſe for which they were enacted, at the period of their enactment; but contends, from the various conſtructions which are now perpetually given to them, in different parts of the kingdom, and ſtill farther from the great change which has taken place in the number and deſcription of applicants, that they are inadequate to accompliſh their object in the preſent ſtate of the country.

"The poor, as they are now denominated, form no inconſiderable body of the inhabitants of the iſland; not compoſed of the incapable only, but principally of the indolent, and artful alſo. This deſcription of people, under the inefficacy, or mal-adminiſtration of the exiſting laws, occaſion much of the exceſſive impoſts, to be laid for their unneceſſary ſupport. Poverty with them, is become a kind of trade, or craft, from which they are now permitted to derive the bread of ſloth. Until within theſe few years, the peaſantry ſupported themſelves long, and cheerfully by their own labour, and avoided to the laſt moment, the humiliation of ſuing for parochial aid: it was then received with thankfulneſs and gratitude—but now, it is more frequently demanded as a right, than ſought for as a public benevolence. A late declaration in Parliament, made with more humanity than diſcretion, has unfortunately given countenance to this preſumption; and the diſorderly ſeem inclined to act up to the full extent of a principle, ſo extraordinarily aſſerted.* The title to this new ſpecies of inheritance is eaſily made out, when the affectation of inability will alone ſecure it. Upon this ground of conſequent evil, the moſt enlightened ſtateſmen, and writers of the laſt century, objected to our poor laws altogether; becauſe, in their opinion, they could not be ſyſtematiſed, without giving a fatal ſyſtem to poverty alſo. Too certain it is, that the increaſing demands of pretended indigence, have at length founded a kind of preſcriptive claim upon the ill-directed charity of the land. The conſiderate however agree, that the funds thus expended in allurements to ſloth, might be more beneficially directed, as rational incitements to induſtry, and its natural independence. Formerly, the want of work was the general excuſe of poverty; but now, when additional encouragement is given to the induſtrious, the plea is changed, to that of inability to labour. The certainty of a reſource in idleneſs, ſoon tends to unnerve the laborious: therefore againſt the ſlothful vaſſalage of a

---

"* The poor have as good a right to their portion of my eſtate, as I have to mine: and while there is as much *upon any man's eſtate* as can pay the poor's rate, it may be ſeized for that purpoſe."—PARL. REG. 1801.

pariſh

pariſh workhouſe,* the reputable comforts of the labourer's cottage, cannot be too ſtrongly urged, or too liberally maintained. The ſupport of the inactive, is not only a drawback from the indiſpenſible operations of labour, but always aggravates the preſſure of ſcarcity, inaſmuch as the neceſſaries of life are conſumed by thoſe, who refuſe an helping hand to procure them."

We know not who the Member was who made the notable ſpeech quoted by Mr. Dudley, but probably he was not aware that his idea had not the merit of *originality*, ſince it is to be found, with ſuitable amplifications, in *Paine's Rights of Man*. The obſervations in the foregoing paſſage are of a nature to arreſt attention, and ſurely no true ſtateſman will treat them with neglect or indifference.

"The *casual* poor, as they are termed, are another claſs, but little known in former times, that adds conſiderably to the public burthens. The number of theſe is daily increaſing, from the loweſt order of the people being allowed, without a reaſonable pretence, to wander into any diſtrict, or county, under the authority of a modern ſtatute, and not to be removeable thence, until they become actually chargeable. If they avoid committing acts of vagrancy on their way, no ſooner does any miſfortune befall them, than they are uſually found deſtitute, from having ſpent ſo much of their time in unprofitable itinerancy; ſo that wherever they fall, they become immediately objects of parochial relief. If ſuch roving licences were found expedient, the framers of the act might have gone a ſtep farther, and compelled pariſhes to iſſue certificates to ſuch legalized wanderers: this would have prevented a part of the public expence, and trouble at leaſt, in litigating the numberleſs queſtions of ſettlement, which ſo frequently ariſe out of the operations of this new law."

On the increaſe of wages, the author's remarks are very judicious; and there is a farther evil attending it, in the riſe which it muſt ultimately produce, in all our manufactured goods, and articles of exportation.

"Much has been very benevolently ſaid, and written, in favour of a general increaſe of the wages of labour, but probably without duly conſidering, that though on any temporary riſe of proviſions it is eaſy to make this advance, it is always found extremely difficult to reduce it, when the preſſure of ſcarcity is paſt. In the diſtricts,† where huſbandry work has

---

"* An inſtance of the temptations of one of thoſe aſylums for indolence, occurred before the writer of theſe remarks, but a few weeks paſt, in a woman, though requiring relief, refuſing, at the deſire of the Overſeer, to become houſekeeper to a reſpectable cottager and his young family (who had loſt their mother;) declaring a preference in favour of the *workhouſe*, in which there was good living, without any reſtriction, or orderly government."

"† In Norfolk, Suffolk, and the eaſtern part of Eſſex, the wages for day-labour, through the laſt ſummer, were three ſhillings, and induſtrious men, contracting for their work, made four ſhillings, and, during harveſt, from ſix ſhillings to eight ſhillings per day."

been liberally raiſed, upon this humane, but erroneous principle, the pariſh diſburſements have experienced but little diminution; becauſe, although this ſurplus of wages may, in rare inſtances, have given additional comforts to the cottager's family, it has been diſſipated more generally, in tippling at an alehouſe. Exceſs of wages with ſingle men, has almoſt invariably been found a drawback from induſtry, by inducing them to work but four days inſtead of ſix; and conſequently with this claſs of labourers, it tends to an encouragement of idleneſs."

To the juſtice of the following obſervations, the writer of this article, is able, from his own perſonal experience, to bear ample teſtimony.

"To the negligence of overſeers, muſt be aſcribed the increaſe of paupers, the foſtering of indolence, and a general diſregard of all moral and religious obligations, through the lower ranks of ſociety. The decline, and even contempt of a married ſtate, and an illicit, undiſguiſed intercourſe between the ſexes, as their natural conſequence, may be traced to the ſame ſource. *Baſtardy*, for the wholeſome prevention of which, there are confeſſedly ſufficient laws in force, is now ſcarcely deemed a diſgrace, or puniſhed as a crime. In many pariſhes, the baſe-born of paupers, even out-number their legitimate offſpring; and the repetition of incontinency in the female, however frequent, is ſeldom corrected; the only proceſs attended to, being that of filiation, in order to ſhift the onus of expence, from one pariſh to another. Even their Poor Houſes are frequently known to retain pauper girls in a ſtate of indolence, until many of theſe alſo increaſe this public calamity."

This ſpecies of profligacy, ſo deteſtable in itſelf, and ſo pernicious in its conſequences, both to the individuals themſelves, and to the community at large, has increaſed of late years, eſpecially in the metropolis, to an extent that is almoſt incredible. Adultery and concubinage in the lower claſſes of ſociety are unhappily moſt prevalent; and culprits of this deſcription ſo rarely attend divine worſhip, and ſo ſeldom become objects of legal puniſhment, that little hopes of reformation remain.—Yet how can we expect a nation to flouriſh where the people are ſo abandoned!

This tract is written with ability, and with that which is of much more conſequence, a deep knowledge of the ſubject. It contains many uſeful hints and ſuggeſtions;—and we heartily concur with the author in his concluding obſervation, that

"The remediable meaſures of a legiſlative inveſtigation, cannot be too ſoon adopted, and declared. But no eſſential good is to be looked for until a clear diſtinction is made, between the objects of *real*, and thoſe of *affected* indigence, ſo that the ſame policy which provides for the neceſſities of the one may leave no reſources in the public credulity, for the arts of the other."

DIVINITY.

DIVINITY.

The Holy Scriptures of the Old and New Testament by way of Abstract: containing what is most especially instructive in the Historical Parts. Also the many edifying Examples and Discourses which are met with in these excellent Writings. Collected with much Care and Attention, with a View to promote the reading and Knowledge of the Scriptures. By John Kendall. In two Volumes, small Octavo. Pp. 952. Philips. 1800.

"THE Compiler of this work would have it underſtood, that he only intends it as an Abſtract or Epitome of the Bible; in which ſuch parts are retained, as are, in an eſpecial manner, inſtructive to young perſons, and thoſe who may wiſh to be informed of the contents of the Sacred Writings in a ſummary way. The genealogies of families are moſtly omitted; with many circumſtances occurring in the early ages of the world, which are not thought neceſſary to be included in this abridgment, as they would be a means of making the work too large; and might take away the uſe intended by it; which is to bring into view the good effects of a humble, circumſpect walking in the fear of God, rather than to preſerve the memory of ſuch whoſe evil deeds had rendered them obnoxious to Divine juſtice."

"I have not confined myſelf to any abridgment, or hiſtory of the Bible, which has been formerly publiſhed; but ſelected ſuch parts as appeared to me moſt ſuitable for the inſtruction and information of young people, and have endeavoured to connect the hiſtorical parts as much as I well could. Some ſmall alteration is made as to words and expreſſions uſed in the common tranſlation; and ſome words are taken from the marginal reading; but I have been cautious of making any alteration as to the ſenſe of the text; which I believe is much agreeing with the original. Where it could be done ſafely I have endeavoured to avoid the frequent repetition of the word *and*. I often uſe the word *who* inſtead of *which*, and ſometimes *will* inſtead of *ſhall*, as more agreeable to the preſent way of writing."

"Some ſhort notes are added in different parts, which it is hoped will be acceptable to the reader. The ſeveral books are divided into chapters, for the convenience of reading, but not into verſes, which might ſometimes interrupt the ſenſe."

Such is the Compiler's own account of his work. The compilation is not injudiciouſly made; but the notes are very few, ſhort, and unſatisfactory. Mr. Kendall ſhould have confined himſelf to explanatory notes; but his obſervations, ſeldom as they occur, are generally ſuperfluous, ſometimes impertinent. They who required no explanation of the Compiler's ſelections from Geneſis ſcarcely wanted to be told (at p. 32.) that "the cuſtom of plurality of wives prevailed in the Eaſtern countries, but is unlawful at this time among Chriſtians, as likewiſe the marriage of near relations!!" And after having in vain run their eyes from page to page for a note or two of explanation, will they be much gratified by a ſolitary ſentiment? "And Eſau ran to meet" his brother. On which, cries Mr. John Kendall, "there is ſomething intereſting in this account of the reconciliation between two brothers!"—The whole hiſtory of Joſeph and his brethren is afterwards detailed.

tailed. In this hiſtory, perhaps, there is "ſomething intereſting." But here we are left to our own reflections. The only note that occurs on the whole abſtract of the book of Joſhua, is a very unfortunate one. "And they went into a *harlot's* houſe named Rahab." "The Hebrew word (ſays the Compiler) will admit of its being tranſlated *hostess*." But in the Epiſtle to the Hebrews, xi. 31, we read:—"Πίστει Ῥαὰβ ἡ πόρνη." And Πόρνη is a harlot, a whore: it has no other meaning. To admit any other tranſlation, would be to detract from the beauty and energy of the paſſage. Even the harlot Rahab periſhed not with the unbelievers: ſo great was the efficacy of her faith, in converting her from the error of her ways, to ſerve the living God.

In the Proverbs, at p. 394, we have the vulgar miſtake of "ſeperated" for "*separated*." We are ſorry to ſee the abſtract of Solomon's Song, introduced as an allegory. This myſtery of Chriſt and his church, has been diſcarded by our more enlightened commentators. Solomon's Song, underſtood in a ſpiritual ſenſe, has been the very fountain of Moravianiſm. As a ſpecimen of the Compiler's manner, our readers will accept a part of this Song:—

"THE CHURCH'S PIOUS REQUEST.—Let him kiſs me with the kiſſes of his mouth: for thy love is better than wine. Becauſe of the ſavour of thy good ointments, thy name is as ointment poured forth, therefore do the virgins love thee. Draw me, we will run after thee: the upright love thee.

"Tell me, (O thou whom my ſoul loveth) where thou feedeſt, where thou makeſt thy flock to reſt at noon: for why ſhould I be as one that turneth aſide by the flocks of thy companions?

"CHRIST.—If thou know not, go thy way forth by the footſteps of the flock, and feed thy kids beſide the ſhepherds tents.

"I am the roſe of Sharon, and the lily of the valleys. As the lily among thorns, ſo is my love among the daughters.

"CHURCH.—As the apple-tree among the trees of the wood, ſo is my beloved among the ſons. I ſat down under his ſhadow with great delight, and his fruit was ſweet to my taſte. I charge you, O ye daughters of Jeruſalem, that ye ſtir not up, nor awake my love, till he pleaſe.

"CHRIST.—Behold, thou art fair, my love, behold thou art fair: thy hair is as a flock of goats, that appear from Mount Gilead. Thy teeth are like a flock of ſheep, even ſhorn, which come up from the waſhing; every one bearing twins, and none among them is barren. Thou art fair, my love, there is no ſpot in thee.

"Come with me from Lebanon, my ſpouſe, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions dens, from the mountain of the leopards.

"A garden incloſed is my ſiſter, my ſpouſe: a ſpring ſhut up, a fountain ſealed.* Thy plants are an orchard of pomegranates, with pleaſant fruits, camphire, with ſpikenard. Spikenard and ſaffron, calamus and cinnamon, with trees of frankincenſe, myrrh and aloes, with all the chief ſpices. A fountain of gardens, a well of living waters, and ſtreams from Lebanon."

In the ſecond volume, Mr. Kendall is, likewiſe, ſparing of his notes; but they are, in general, more to the purpoſe.

---

* "Meaning Graces of the Church."

An Essay on the Unreasonableness of Scepticism. By the Rev. J. Hare, A. M. Rector of Coln St. Denys, Gloucestershire, and Vicar of Stratton St. Margate, Wilts. Small 8vo. Pp. 302. Rivingtons. 1801.

THE following "Advertisement to the Reader" is prefixed to this volume:

"In a conversation which passed between a gentleman (formerly one of his parishioners) and the writer of this essay, on the subject of Revealed Religion, the former spake of it in the most irreverend manner, and said, that, before he should believe in it, it must be proved to him, that the philosophy and theological knowledge possessed by the heathens, (much greater than it was in general allowed to be) was so defective, as to render a particular revelation necessary.

"Secondly, he said, that he considered it derogatory to the dignity and majesty of the Deity, to make any such particular revelation; which he considered likewise unnecessary, because God governed the moral as well as natural world by general laws, and had endued man with reason and conscience, which were sufficient for his conduct in life; and that, if there had been any such revelation, it would have been universal, and not confined to so small a part of the globe, that the major part of its inhabitants have never even heard of the Christian religion. Farther, it does not appear, (he said) in those nations which profess Christianity, that its doctrines have produced that material or beneficial effect, either on the opinions or manners of the inhabitants, which a Revelation proceeding from God would produce.

"Thirdly, he said, before he should give any credit to it, he must be satisfied that what is called Scripture and the word of God, was not forged, to answer the sinister views and purposes of man.

"Fourthly, that he did not believe sufficient evidence of the truth of Revealed Religion could be adduced, to satisfy the mind of a man, whose reason was unimpaired, and whose understanding was improved and cultivated.

"A particular refutation of each of these objections is, in this Essay, attempted; and in the hope to remove them from the mind of this gentleman, and others, it is published."

We judged it necessary to exhibit the above, that our readers might have a complete prospectus, as it were, of the author's views and intentions in this performance.

At a period like the present, when folly and ignorance, with vanity, their constant attendant, exult in the lights of reason; when Christianity is daily exposed to the scoffs and insults of Scepticism and Pseudo Philosophy; every attempt to support Revealed Religion, to elucidate its doctrines, to extend its influence, is, in the highest degree, laudable; and, from the "Contents" of the volume before us, it was with a considerable anticipation of pleasure that we commenced a perusal thereof.

The first chapter treats of the philosophy and theology of the heathens; and, by the most liberal comparison of their morality with that of the Christian Religion, is intended to establish the superiority of the latter. Speaking of the ungenerous practice which has been adopted by some respectable writers in traducing the heathen philosophy, the author, with that candour which ought ever to mark the truly Christian character, observes, that "the religion of Jesus Christ requires none of this indirect support; for it describes its sublime and heavenly orbit quite independently of human literature, and soars beyond its sphere: we may, therefore, without the least

leaſt riſk of prejudicing its intereſt, pay that homage to Pagan philoſophy, which it deſerves, and ought to receive." The ſecond chapter expoſes the inefficiency of Pagan theology; and proves the neceſſity of Revealed Religion. In the third, the author attempts "a refutation of the opinion, that it is derogatory to the dignity of God to make a particular Revelation of his will to man." He ſays:

"Now as there muſt always have been a large claſs of the human ſpecies, who, from a motive of gratitude and the natural goodneſs of their diſpoſitions, muſt have been extremely anxious and deſirous of obeying God, and of accompliſhing his will, when God Almighty looked down on earth, and ſaw theſe men groſsly miſtaken in their ideas reſpecting him; when he ſaw them 'running as uncertainly,' 'fighting as one that beateth the air;' when he ſaw them inſtead of glorifying him, not wilfully, but ignorantly diſhonouring him, by 'worſhipping they knew not what,' by worſhipping as God nonentities, ſuppoſititious beings, whom they imagined to have human paſſions, and even to patronize human vices; when he ſaw them applying to falſe and failible modes, augurs and diviners, for infallible inſtruction; when he ſaw them ignorant of, or diſregarding, the great duty of general and univerſal benevolence, when he ſaw them ignorant of their origin and deſtiny, and poſſeſſing very obſcure, imperfect, and uncertain notions of that glorious immortality he graciouſly intended them to enjoy; likewiſe when he ſaw the monarchs of the world ſo utterly miſtaken in their ideas of true glory and ambition, as to place it in the deſtruction, rather than in the promotion of the welfare, of mankind; when he ſaw ſuch men as Xerxes, Alexander, and Cæſar, like intoxicated giants, ſtriding over the world, with a torch in one hand and a ſword in the other, for the purpoſe of burning, ravaging, and deſtroying, its peaceable inhabitants, why ſhould it be thought derogatory to the nature and attributes of a good and gracious God, at his own choſen and appointed time, to inform mankind, in an authoritative manner, how they might give glory to God in the higheſt, by a pure and rational worſhip, and how they might increaſe the happineſs of the human race, by the introduction and general diffuſion of peace and good-will among men? What juſt reaſon can ever be aſſigned, why it ſhould be thought derogatory to a merciful Being, to inform his rational creatures of his will, and the manner in which he choſe to be worſhipped; and of all that other important knowledge contained in the Scriptures, with which the reader is well acquainted, eſpecially when ſuch information was ſo conſolatory to man to know, and yet was ſo entirely out of his own power to attain."

Mr. Hare next diſcuſſes and confutes the poſition, that God governs both the moral and natural world by general laws only. He treats of the inſufficiency of man's reaſon and conſcience for his knowledge of, or conduct in, ſpiritual concerns; of the abſurdity of objecting to the religion of Jeſus Chriſt, becauſe its doctrines are not univerſally diſſeminated; and of the improbability of any forgery having been made, or ever attempted to be made, in the Scriptures. The divine appointment of Moſes then falls under his conſideration; and, to us, his arguments appear perfectly concluſive and ſatisfactory; ſuch as might convince all but thoſe who wilfully diſbelieve. From a number of judiciouſly ſelected paſſages from the Sacred Writings, our author next proves that they can by no poſſible interpretation be made to anſwer the ſiniſter views and purpoſes of man. In the tenth and laſt chapter, which treats particularly of the evidence of Revealed Religion, it is the author's aim to eſtabliſh the following propoſitions;

Firſt,

"First, That Revealed Religion contains a series of facts of the highest importance necessary for man to know, and yet impossible for him by any exertion of his reason to discover.

"Secondly, That the miracles and prophecies recorded in this Revelation possess an evidence calculated to induce a belief in their truth.

"Thirdly, That what is affirmed to be the real will of God is propounded to man in that awful and authoritative manner, which might reasonably be expected, if it proceeded from God.

"Fourthly, That the definition given by Revelation of the attributes of the Deity is more to the glory of God's great and holy name, and infinitely more satisfactory to the human mind than that which prevailed in the world previous to the promulgation of the Scriptures.

"Fifthly, That the doctrines have produced that strong and beneficial effect on the minds and manners of those to whom it has been revealed, and who believe in its truth, which it might be supposed a religion proceeding from God would produce."

We do not recommend this volume to the perusal of Sceptics only; for even to those who possess a firm confidence in the sublime doctrines of Christianity, it may serve as a lively remembrancer of many valuable points in their belief.

A Manual of Religious Knowledge, for the Use of Sunday Schools, and of the Poor in general. R. Cocker. 1802.

THE importance of the subject, and the manner in which this little work is executed, induce us to be more minute in our review of it than is usual with such articles. After some appropriate prayers, &c. "The Church Catechism, broken into short questions," is given in the following manner:

"*Q.* What is your name?

"*A.* N. or M.

"*Q.* Who gave you that name?

"*A.* My godfathers and godmothers, in my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

"By whom was your name given you?

"When was your name given you?

"What name was then given you; your Christian name or your surname?

"What was you made at your baptism?

"Of what were you then made an inheritor?"

Our readers will, at a single glance, perceive the utility of this improvement; as, though children may know their catechism by rote, they frequently are totally ignorant of its meaning and nature. To this succeed some judicious "Hints for the understanding of a Sermon;" which are followed by references to "Select Passages of Scripture recommended to Committees of Sunday Schools, as tasks, impositions, and recitations." "An Exposition of the Church Catechism" stands next; after which is a "Copy of the Paper of Advice given to the *Ormskirk Sunday Scholars* when leaving the School." The "Manual" itself, closes with "Questions referring to Osterwald's Abridgement of the Bible;" but, bound up with it are, Dr. Watts's "Divine Songs," and "An Abridgement of the History of the Bible, by the Rev. Mr. Osterwald."

Zion's Pilgrim. By Robert Hawker, D. D. Vicar of Charles, Plymouth. 8vo. Pp. 170. Crosby and Letterman. 1801.

A Few extracts from this performance will sufficiently shew of what complexion it is in religious sentiment, and determine its character as a compoſition. "Under Divine influence, I can now enter into the full apprehenſion of what the apoſtle means, when he ſays, '*preſerved in Jeſus Chriſt and called.*' Do you aſk what that is? Every man's perſonal experience becomes the trueſt commentator. But for the grace of preſervation in Jeſus Chriſt, there never could have been a calling *to* Jeſus Chriſt. Calculate, if you can, how long a ſpace you lived unconſcious of your ſtate, without God and without Chriſt in the world. And had you been cut off in the awful ſtate of an unawakened, unregenerated mind, where would have been your portion?' 'All that part of life which I ſpent prior to my converſion, I cannot reckon in my eſtimate of real living. He only lives who lives in God's glory.' Surely that man 'lives more to God's glory' who performs the part of a courteous neighbour, a liberal benefactor, or a ſincere friend; who diſcharges the ſocial and the relative duties of life, with conſcientiouſneſs; than the perſon who, in conſequence of an imaginary call, abandons every worldly concern and connexion, and becoming one of the Lord's people, deems all but ſpiritual things beneath his notice. The 'poor man,' in relating his 'experience,' ſays, 'ſince that bleſſed period, when it plea ed God to call me by his grace, and to quicken my ſoul which was before dead in treſpaſſes and ſins, through a *long ſeries of five-and-twenty years*, I have been learning, by little and little, to diſcover more and more of my own emptineſs and poverty, and of the infinite fullneſs and ſuitability which *is* in the unſearchable riches of Chriſt Jeſus to ſupply all my wants."

The following is a pleaſing illuſtration. "The mind is like the region of the earth, while twilight reſts upon it. It is neither dark nor light, but a mixture of both; no portion of the hemiſphere being ſo light, but the ſhades of darkneſs are blended with it; and none ſo dark, but the tints of light are beautifully incorporated."

We ſhall preſent our readers with but one extract more, which will clearly and unequivocally prove, that the Lord's people are, in Dr. Hawker's opinion, in a ſtate of abſolute ſecurity. This, indeed, Mr. Polwhele hath already proved, by induction, (ſee his letters) but in what follows, Dr. H. ſpeaks in a language which cannot be miſconceived. The paſſage is a long one: but we will not venture to abridge it.

One of the SAINTS *contemplating* SUICIDE.—"What (ſaid the ſaint to himſelf) if an end ſo horrible ſhould be the termination of my pilgrimage? what, if all my fond deſires of grace ſhould ultimately prove a deluſion? are the people of God expoſed to ſuch overwhelming temptations of the enemy? may they really be awakened to the life of God in the ſoul, and yet finally fall away? I found theſe, and the like diſtruſtful queſtions, involuntarily ariſing in my mind and inducing much anxiety; when my friend, as if privy to what paſſed within me, broke ſilence. 'How gracious (he exclaimed) is our God, in the midſt of ſuch awful judgments as are walking by our ſide through the world, to keep us unhurt! Do you not perceive the evidence of that ſcripture:' 'a thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand, but it ſhall not come nigh thee!' Oh! it is a bleſſed, ſoul-reviving thought, amidſt all the melancholy proofs around us, that we are pa[illegible]ng through the enemy's territories, that there is a gracious

'*nevertheleſs*'

'*nevertheless*' in the covenant which ſcreens us from his malice. 'Nevertheleſs, (ſays the Apoſtle) the foundation of God ſtandeth ſure, having this ſeal; the Lord knoweth them that are his. Let mine *outcasts* dwell with thee, Moab: be thou a covert to them from the face of the ſpoiler.' This is enough. *Outcasts*, and ſometimes conſidered as the *offscouring of all things*, they are. But ſtill they are God's outcaſts. Tempted they may be, and certainly will; but conquered they ſhall not. And could a looker-on but ſee objects ſpiritually, he would diſcover, as the impious monarch of old did, *one* walking with his people in the hotteſt furnace, that even the ſmell of fire may not paſs upon them.'—'You very much rejoice my heart (I replied) by what you ſay. My fears were all alive, in the view of this aweful ſcene, leſt an event ſo truly hopeleſs might one day be my portion.'—'That (anſwered my companion haſtily) is impoſſible to a child of God. The promiſe is abſolute. No weapon formed againſt thee, ſhall proſper. And God is faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation, alſo, make a way to eſcape, that ye may be able to bear it.'—'But is it not ſaid (I replied) that ſome who were once enlightened, and have taſted of the heavenly gift, and been made partakers of the Holy Ghoſt, have fallen away?'—'Yes (rejoined my companion)—but none of thoſe ſo ſpoken of, were ever children of God, or born again of that incorruptible ſeed, which liveth and abideth for ever. Only obſerve the vaſt diſtinction of character, by which thoſe enlightened perſons whom the apoſtle ſpeaks of, are marked, from the ſcripture-features of the truly regenerate; and the contraſt will immediately appear. They are ſaid to be once enlightened, that is, with *head*-knowledge; not renewed in *heart*-affections. They are deſcribed as thoſe, who have taſted of the heavenly gift; taſted but not approved; like perſons whoſe ſtomachs nauſeate what the taſte rejects, and digeſt it not. They are ſaid to have been made partakers of the Holy Ghoſt; that is, in his common operations upon the underſtanding; not in his quickening and regenerating grace in the ſoul. In all theſe, and the like inſtances, there is not a ſingle ſyllable ſaid of the ſpirit's work, in the great and eſſential points of faith and repentance, and the renewed life. But the whole account is confined to the common operations of nature, as diſtinguiſhed from grace; in which natural men frequently excel; and ſometimes, indeed, to ſuch a degree, as to ſurpaſs in head-knowledge, children of grace. And God the Holy Ghoſt is pleaſed to work by their inſtrumentality, while they themſelves remain unconſcious of his power. He bleſſes his people *by* them; but they feel not his power *in* them. For, rather than his houſehold ſhall want ſupply, he will feed them even from the table of their enemies.—Theſe things may be done, and perhaps very often are done, by men perfectly ſtrangers to vital godlineſs. And, therefore, when they ceaſe to appear in their aſſumed character, they are ſaid by the world to have fallen away *from* grace; whereas the fact is, they were never *in* grace.'—Enough. Let us leave Dr. Hawker and the reſt of the Lord's people, to their inſinuating perfection; though not without the warning voice: 'Let him that ſtandeth, take heed leſt he fall!"

NOVELS

NOVELS AND TALES.

Popular Tales of the Germans. Tranſlated from the German. In two Vols. Murray. 1801.

THESE may, for the moſt part, be denominated "Fairy Tales." They are full of marvellous invention; without the leaſt pretenſion to beauty of ſentiment. From theſe pieces, nature and feeling are baniſhed to a remote diſtance. We meet, here and there, with a few fine coruſcations of fancy; that, like the aurora borealis, pleaſe, without imparting warmth. In his illuſtrations, the author is peculiarly happy. "In days of yore, while there was yet ſuch a thing as conſcience, it was, eſpecially in men of high degree, as delicate, ſore and ticklith, as the membrane called the perioſteum, where the ſlighteſt ſcratch occations violent pain and fever. For though it was very eaſy to lull conſcience aſleep, and obtund its feeling by the paregoric of the paſſions, ſo that you might ſcrape and chiſſel it, as you had a mind, without its flinching or bleeding more than a dry board—yet it never failed to awake ſooner or later, and to occaſion heat and twitching and pain under the pericranium." Vol. 1. p. 34. "Young widows are like green wood, which burns at one end, while the water oozes out by drops at the other." P. 41. "She rained ſhowers of tears, like a ſwoln ſponge, when all its moiſture is preſſed out by a violent ſqueeze." P. 46. "She was well ſkilled in the art of renovating the charms of youth: what was withered, ſhe laboured to conceal; and ſhe buried what was departed, in a delicate ſhroud of the fineſt Bruſſels lace." P. 66. "Are you too inexperienced to feel the ſympathies of love, that flow towards you, wave after wave, from my boſom?" P. 67. Such originalities are proofs of a fertile imagination: they are ſcattered through the volumes in profuſion. But we wiſh that the author had not indulged his fancy, by profane alluſions to ſcriptural incidents, and quotation of ſcriptural paſſages. His opinions, indeed, ſeem to be of a very licentious caſt: If we may judge of him by his book, he is neither a moral, nor a religious man; and the circulation of theſe volumes in the world may do an infinite deal of miſchief; read, as they univerſally are, by women and children. From the peruſal of the firſt tale, we were diſpoſed to criticiſe the performance, as a ſet of ingenious ſtories, the errors of which were redeemed by the beauties. But, in proceeding farther, we could not even allow them the humble claim of good Fairy Tales.

POETRY.

The Island of Innocence: a Poetical Epiſtle to a Friend. By Peter Pindar, Eſq. Part the Firſt. 4to. Pr. 17. 1s. 6d. Dean. 1802.

CHEAP Poetry! Who'll buy! Two hundred and two lines of Peter Pindar's Poetry for eighteen pence!

The "Friend," to whom this "Poetical Epiſtle" is addreſſed, is a gentleman who, with his wife and four children, flying from their native country, America, from the perſecutions of parents who had diſapproved their marriage,

marriage, were ſhipwrecked on a ſmall iſland near the gulph of Mexico; where, pleaſed with the ſituation, they adopted the reſolution of paſſing the remainder of their days.

Were the Public unacquainted with the *innocent and amiable amuſements* of Peter Pindar's childhood, from the following lines they might be induced to ſuppoſe that his diſpoſition poſſeſſed ſome ſmall portion of humanity. Speaking of the children of his friends, he ſays:—

" No wiſh is their's (forbid it Heaven!) to *hurt*,
To wound, and murder a poor wretch in *ſport*;
To liſt the tube of DEATH, with hoſtile eye,
And daſh a fluttering victim from his ſky;
To bait with writhing worms the barb'rous hook,
And drag the finny nation from their brook:
Juſtly forbid the cruelty to know,
And gather pleaſure from the pangs of woe!"

Has Peter *forgotten*, or does he *repent* of, his youthful exerciſes?

In the following very *elegant*, *modeſt*, and *pious* lines, from which it is evident that he writhes beneath his various chaſtiſements, our readers will recogniſe the features of their *admired* bard. Comparing his own ſtate with that of his friend, he ſays:—

" From thine, how diff'rent is my lot!*—Alas!
In calms of ſunſhine while thy moments paſs,
Mine, 'midſt the murky clouds that life deform,
Unequal ruſh, and mingle with the ſtorm.
Fir'd with the love of rhyme, and, let me ſay,
Of *virtue* too, I pour'd the *moral* lay;
Much like ST. PAUL (who ſolemnly proteſts
He battled hard at Epheſus with *beaſts*)
I've fought with lions, monkeys, bulls, and bears,
And got half NOAH's ark about my ears:
Nay *worſe!* (which all the COURTS of JUSTICE know)
Fought with the *Brutes* of PATERNOSTER ROW."

John the Baptiſt: a Poem. By Joſeph Cottle. 12mo. Pp. 35. 1s. Longman. 1802.

IF our recollection fail not, this poem, together with a monody on the death of John Henderſon, &c. was publiſhed about ſix years ago, a conſiderable time before the commencement of our labours.—From the opening lines our readers will judge of the general complexion of the piece:

" Amid deſerted waſtes and lonely ſkies,
Where rocks o'er rocks in clouded grandeur riſe;
Dark-ſhaded foreſts ſpread their empire wide,
And angry torrents rend the mountain's ſide;
The PROPHET JOHN retired. Wild was his form,
And his bare breaſt endured the beating ſtorm.

* Is it any thing ſingular that the lot of INFAMY ſhould differ from that of INNOCENCE?—Yet how the latter could league in friendſhip with the former it is difficult to decide.—REV.

" In this remote and trackleſs ſolitude,
Fill'd with ſtupendous crags and caverns rude;
Where every ſcene with awe inſpires the breaſt,
And nature's ſelf in ſhivering garb is dreſt;
Where, ſeldom, life delights the wandering eye,
Which e'en the vulture views and paſſes by,
Whilſt the deep-founding cataract, all hoar,
Blends its hoarſe murmurs with the foreſt's roar;—
Here JOHN abode, and, far from mortal ſight,
Nurſed the young dawn of the prophetic light.

" Beſide the boiſterous flood he paſſed his time,
Or dreadleſs trod the mountain crag ſublime;
No ſilken couch or ſtoried roof he found,
A ſtone his pillow, and his bed the ground.

" From the bleak cliff, which high its ſummit rear'd,
When morn, with all her flood of gold, appear'd,
He roſe to mark her onward pennons fly,
And communed with the Father of the ſky.
So taught, by faith in heaven, to be reſign'd,
He felt no anxious care diſturb his mind;
He had no good to ſeek, no ill to flee,
And but the form of frail humanity."

If, as we conjecture, from its republication in a detached form, this poem be a favourite with its author, we cannot but wonder at the numerous negligencies of verſification which preſent themſelves.

" In nameleſs grandeur, *many a glorious thing*,"

is certainly a very meagre ſtyle of expreſſion in a performance which aims at ſublimity. The *meaning* of

" Who left a *bliſsful* for a world of pain,"

may perhaps be diſcovered, though the *ſenſe* be certainly defective.

" The ſtar of hope aſcends our darken'd *firmament*,"

and

" And lead Meſſiah forth, triumphant *Sovereign*,"

are a couple of alexandrines which, as Pope ſays, *like wounded ſnakes drag their ſlow length along*.

MISCELLANIES.

A Critical Enquiry into the Moral Writings of Dr. Samuel Johnson. In which the tendency of certain paſſages in the Rambler, and other publications of that celebrated writer, is impartially conſidered. To which is added an Appendix, containing a dialogue between Boſwell and Johnſon in the Shades. 8vo. Pp. 144. 3s. 6d. Cobbett. 1802.

SO much has been ſaid reſpecting the life and writings of the great Engliſh critic, moraliſt, and lexicographer; his enemies have been ſo ſevere in their attacks upon his political principles, and his friends have been ſo ridiculous in their eulogies on his character, that the public in general may

be

be tired of the ſubject. That he was an able and learned writer, and a good member of ſociety, all candid men will admit, though there are certainly errors in his works, and though there was at times, with all the benevolence of his mind, too much harſhneſs in his manners. The author of the work before us ſeems to have examined the writings of Johnſon with great attention, and to hold his character in great reſpect. It is rather the tendency of Johnſon's writings than their literary merit which he conſiders in this enquiry. He readily acknowledges the dignity of Johnſon's views, the extent of his capacity, and the force and beauty of his compoſitions, but he thinks that the general tendency of thoſe compoſitions is to depreſs the mind and caſt an unneceſſary gloom over life. Our enquirer certainly ſelects many paſſages from THE RAMBLER, and from RASSELAS, which ſtrongly favour his opinion; and he enforces that opinion with great ſtrength of reaſoning; but if Johnſon ſaw life through too melancholy a medium, our Enquirer may perhaps not have ſeen ſo much of it, and is not ſufficiently acquainted with its evils. The author of this Enquiry is not quite conſiſtent with himſelf. He acknowledges that Johnſon was "an *accurate obſerver* of nature, he *readily bared the human breaſt* to his inſpection, and detected with *uncommon penetration* the multifarious involutions of human paſſion." He ſays that "the miſeries of the old age of a paſſionate man is (are) depicted in the moſt affecting colours, and with *an accuracy of judgment* which ſurpaſſes all commendation. It is indeed ſuch a picture as *the mind of* JOHNSON *only* could have drawn; a picture at once *vigorous, comprehenſive* and *faithful.*" Surely then it is abſurd in the author to ſay, as he does in his preface "I read his works again, and again; in vain I ſought *to aſſimilate* them within the *utmoſt verge* of *exiſting realities*; the taſk was fruitleſs! THEY WERE FALSE." We may reaſonably aſk how ſo penetrating an obſerver and ſo ſtrong a painter of life, could deviate ſo widely from truth? Our author afterwards declares, that "the pictures of life which it (the Rambler) contains are *always falſe.* They are the monſtrous diſtortions of prejudice which bear *no reſemblance* to *any thing exiſting*; they are the phantoms of a morbid mind, exhibiting *no traces of reality.*" As he derives his proof of Johnſon's penetration into the human heart, and fidelity as a painter of life, from his works, we muſt again aſk our Enquirer how he can reconcile his acknowledgement of Johnſon's merits in theſe reſpects, with ſo groſs a deviation from nature, truth, and probability; ſince he entertains too high an opinion of the departed ſage to ſuppoſe him capable of miſrepreſenting his own conceptions. Upon the whole, there is much good criticiſm upon Johnſon's works in this enquiry, but it is by no means entitled to rank among its merits the humble merit of *conſiſtency.*

This work we find originally appeared in detached portions in The Porcupine, and we really think it deſerves to be reſcued from the periſhable channel of a newſpaper. Annexed there is a humorous dialogue in the Shades, between BOSWELL and JOHNSON, in which the manner of both is imitated with ſucceſs.

A Short Memoir of the Life and the dying Experience of the Right Hon. Jane Counteſs of Burford, who departed this life July 18, 1800. Rivingtons. Pp. 20. Pr. 6d.

LADY Burford was ſincerely pious, but her views were narrowed to the Calviniſtic opinions. She ſeemed to value Mr. Harvey's Theron and Aſpaſia as much as the Goſpel.* Her letter to her daughter, to be delivered

after the mother's death, has nothing ſtriking in it. It is very doubtful to us, whether this memoir would ever have appeared, had not Lady Burford rode ſixteen miles every Sunday through all ſorts of roads and weather, to hear one peculiar preacher; "to join herſelf with the people of GOD." This was ſo diſtinguiſhed an honour to the preacher, ſuch a mark of favour to a little mind, that it is frequently repeated in theſe few pages, and is made to conſtitute no ſmall degree of merit in the departed Counteſs. We would aſk Mr. Waltham, for we ſuppoſe that is his name, although he does not give it in the title page, whether Chriſtianity is to be confined to a little ſect? If ſingularity conſtitutes religion? If there were not duties which Lady Burford had to perform at home; duties toward her huſband, her daughter, and her ſervants, which might be more important, though not ſo conſpicuous and applauded, as riding ſixteen miles to hear but *part* of the Goſpel of Chriſt, flattering addreſſes to the ſpiritual pride of the fancied elect? Is not the driſt of this memoir rather to encourage a little party than to promote the great intereſts of religion?† We often hear trials, of ſufferings and complaints, but are not many of theſe trials brought on by ourſelves: Lady B. might indulge her complaints, but had not Lord B. alſo ſubjects of complaint? Is there no difference to be made between things criminal and things indifferent? are all to be condemned with equal violence and rejected with equal horror?

A Letter addreſſed to a Member of the Houſe of Commons, on the Stat. 21. Hen. VIII. c. 13. and on the Grievances to which the Clergy are expoſed in conſequence of it; with Hints and Obſervations reſpecting a new Bill. Tregoning. Truro. 1802.

THIS is a moſt maſterly performance: and we doubt not that it hath operated on the mind of the legiſlator, towards the repealing of ſo large a part of the above ſtatute as we have ſeen lately done away, to the honour of the Britiſh parliament. In the letter before us we have a ſtriking diſplay of learning and ingenuity, ſpirit and elegance.

"The laws of this country, Sir, permit ſpiritual perſons to live in ſociety, and to form families: why do they leſſen the boon, by impoſing upon them reſtrictions, which are inconſiſtent with ſuch permiſſion? Why do they prohibit thoſe natural conſequences which neceſſarily enſue from the ſituation in which clergymen are placed? Why, with wives and children around them, are they treated as if they were ſolitary unconnected monks? Why ſhould it be a crime in a clergyman alone, to do his duty as a father and a huſband? Why ſhould he be ſo circumſtanced, as not to dare to provide for his own? You may, perhaps, Sir, imagine that theſe are idle unmeaning queſtions—But ſuppoſe, Sir, that an opportunity ſhould occur unto a clergyman, beneficed or unbeneficed, to purchaſe leaſehold proper-

---

* The Rev. James Harvey muſt be allowed to have been a man eminently pious; but he was far from being a judicious expoſitor of Holy Scriptures. His fancy was unbounded, his opinions were novel, and his ſtyle faulty to an extreme; laborious, florid and forced; every thing but eaſy and ſimple.

† Is not too much ſtreſs laid on the frame of mind, the feelings, and the expreſſion of decaying nature? Does it not favour ſtrong of vanity not yet mortified, for the dying perſon to deſire another to write down what ſhe is ſcarcely able to utter? does not this appear very like the little badge of a party?

ty,

ty, in order to ſecure a maintenance for his wife and children, during their lives, when death ſhall have deprived them of his protection and ſupport; the very firſt ſection of the ſtatute compels him to forego the opportunity, however advantageous; leſt he ſhould bring ruin upon himſelf, and thoſe whom he would wiſh to ſerve. Should he, however, poſſeſs ſuch property, and flatter himſelf, that he hath complied with the ſpirit of the law, by underletting it; the ſecond ſection tells him, that it will be at his peril, if he receive a rent for it."

In this vigorous and ſpirited ſtrain, the author proceeds through his whole letter: and happy are we to congratulate him on the pleaſure he muſt feel, in reviſing the clauſes in the tyrannical ſtatute which he deprecates, as ſubjects of mere ſpeculation.

REVIEWERS REVIEWED.

Morſels of Criticiſm: tending to illuſtrate ſome few Paſſages in the Holy Scriptures, upon philoſophical principles, and an enlarged view of things. By Edward King, Eſq. F. R. S. and A. S.

(Concluded from Page 334.)

THE ſecond part of theſe Morſels, to which we have now advanced, conſiſts of fifteen numbers, called *diſſertations* when they extend to any length, and *notes* when they are ſhorter. The firſt four numbers treat of *the light of the ſun*; the ſcriptural *meaning and uſe of the word Heavens*; *the creation of the ſtars*; and the *elementary fluid of heat*;—ſubjects on which we have already given our reaſons for generally diſſenting from the opinions of the author. Concerning *the elementary fluid of heat*, he ſeems, indeed, to have no decided opinion, and to have paid little, if any, attention to the intereſting diſcoveries, which have lately been made with reſpect both to the exiſtence of that fluid, and to the phænomena of combuſtion. In the diſſertation *on the light of the ſun*, he continues to differ as widely as ever, both from the inferences of Dr. Herſchel and from the opinions more commonly received; and though he makes uſe of diagrams, and introduces into this diſſertation the forms of geometrical reaſoning, he yet miſtakes one thing for another, confounding *brightneſs of illumination*, with the viſible *extent* of the luminous ſurface.

Reſpecting the time at which the fixed ſtars were created and reduced to form, we can have no controverſy with him, becauſe the ſcripture ſeems to us to give no information on the ſubject. Some of them may have been formed ages of ages before our ſyſtem, whilſt others may have been formed ſince, or be forming juſt now; but when Mr. King urges in ſupport of his opinion "that the glory of the Almighty God, manifeſted in his mighty works, cannot be limited to a period of about ſix thouſand years," he ſeems not to be aware that the ſame objection may be made to the longeſt period which can poſſibly be conceived by the mind of man. No aſſignable quantity of time bears any proportion to eternity; and though we ſhould ſuppoſe the fixed ſtars to have been created ſix millions, or ſix hundred millions of years ago, a caviller might ſtill ſay, that "the glory of the Almighty God manifeſted in his works cannot be ſo limitted." If creation, in the proper ſenſe of the word, be admitted (and by our author it is not queſtioned) this difficulty will always recur; for there has been a period when the firſt formed ſyſtem in the univerſe was not a month old. Conſidered therefore with reſpect to the glory of the Creator it is a matter of no moment,

whether we ſuppoſe the duration of the fixed ſtars to have been ſix thouſand or ſix millions of years. Neither period bears any proportion to the eternity of the Almighty God.

But we proceed to the fifth number of this ſupplementary volume, which is entitled *a diſſertation on the word* αιων, of which the meaning appears to us, as well as to the author, to deſerve deep attention. If interpreted from its etymology, αιων certainly ſignifies *eternal*; for it is αει ων—*always being*; but in the ſcriptures it has various ſignifications, all indeed implying *duration*, though few, if any, *perpetual* duration. Sometimes it ſignifies the duration of *this world*; ſometimes, in the plural, *the ages* of this world; ſometimes an *age* or *diſpenſation of Providence*; ſometimes, *the world to come*; in Heb. xi. 3: αιωνι; ſeems plainly to denote the *various revolutions* which have happened in this created ſyſtem, including alſo the *ſyſtem* or *world itſelf*; and in the Old Teſtament it generally anſwers to a Hebrew word, which ſignifies *time hidden* from man, whether definite or indefinite, whether paſt or future. In the 48th Pſalm our author finds a manifeſt diſtinction between the *aion*, the *aion of aion*, and the *aions*. This diſtinction occurs in the fourteenth verſe of our tranſlation and in the fifteenth of the LXX, which Mr. King renders thus:—"For this God is our God through THE AION, and through THE AION OF AION. He ſhall be our paſtor (or guide) THROUGH THE AIONS," expreſſions which "ſeem to imply moſt adequately *preciſe* ideas; every one of which *are* (is) more comprehenſive than the preceding."

From ſimilar diſtinctions between the *aion* and the *aions* which occur in other places of ſcripture, he infers, or rather ſeems to infer, that at no period is man to be ſtationary; but that after he has ſpent an *aion* in one heaven—the *ſun* for inſtance—he is to be tranſlated to another, and thus paſs ſucceſſively through the *ſtars!* In God he admits that "there is no variableneſs, neither ſhadow of turning; and yet (ſays he) perhaps the trueſt, and moſt exalted, the moſt juſt, and the beſt conception we can at all form concerning any exiſtence, paſt, preſent or to come;—and concerning the *aions* themſelves, and *the heavens*, the *ſtars*, and glorious *future worlds*, is that of endleſs and *unceaſing variety!*"

If it be his meaning that this endleſs and unceaſing variety is to be the portion of *rational created* beings, the opinion is probably well founded; for man, the only rational creature with which we are acquainted, ſeems capable of endleſs improvement both as an individual and a genus, whether he be doomed or not to wander from planet to planet, and from ſtar to ſtar, through the boundleſs regions of ſpace. This is evidently not the caſe of the inferior animals, which as genera and ſpecies, have not advanced one ſtep theſe ſix thouſand years; and it cannot without impiety be ſuppoſed the caſe of him, who, being all-perfect, is incapable of improvement.

The ſixth diſſertation is on the creation of man, of which the account given in the firſt chapter of the book of Geneſis has never been underſtood but by our ſagacious critic! "There are many proofs and arguments that may be derived from the holy ſcriptures themſelves, which tend (he ſays) to ſhew, ſtrange as the concluſion may appear, at firſt ſight, to *ſome* perſons, that *the commonly received opinion, that all mankind are ſons of Adam*, is ſo far from being really founded on ſcripture, or neceſſarily to be implied from the whole tenor of the Divine Moſaic Writings, that it is even directly *contrary* to what is contained in them!"

This concluſion will certainly ſeem ſtrange, not to *ſome*, but to *many* perſons;

sons; and we suspect that the proofs and arguments, which have led our author to it, will appear at least as strange as the conclusion itself. Let us examine one or two of them with the candor becoming those, whose object is neither system nor paradox, but truth.

"In the first place; in the very account of the creation, in the first chapter of Genesis, we have a contrary intimation" (contrary to the received opinion;) "for there, after the sacred Penman, *in words* that were the admiration of that superior master of eloquence *Longinus*, had described the production of *all things* by the DIVINE WORD alone; and had even *specified*, in verse 21, in a manner that seems to have some more than ordinary meaning, that GOD *made great whales:* (concerning which genus of living animals we know that there are certainly *different*, and most remarkably *distinct species:*) After this he adds, in the conclusion of all, in words no less generally comprehensive of *an whole genus*, than the expression concerning *whales;* Ver. 27. *So* GOD *created man in his own image, in the image of* GOD *created* HE *him:—male and female created* HE *them.*

"We have here, it may be observed, no particular mention of *Adam and Eve* at all. And it is very remarkable that, in translating these words into Greek, the writers of the Septuagint, who were so skilful in their own vernacular language, and in general so observant of its nicest rules, do not express themselves, as if they conceived *only Adam and Eve* were created; but as if they understood, from the tenor of the original Hebrew scriptures, that *many more men and women* were created:—for they *carefully* avoid using the dual number αυτω, peculiar to the Greek language, and so commonly used when *only two persons* are to be described; and seem even *purposely* to use the plural αυτους, as implying *more in number.*"

Such is our author's first and principal argument in support of an opinion, which, as he candidly acknowledges, must appear strange to those who admit the authenticity and inspiration of the books of Moses; but the argument leads to other opinions equally strange, and perhaps still more singular. The account, which we have in the Septuagint version, of the murder of Abel, is such, that if this criticism on the use of the *dual* and *plural* numbers by those translators be just, we must conclude that Cain slew his brother in the presence of a *multitude* of their respective retainers, whom he had *invited* to the field to *witness the sight.* Και ειπεν Καιν προς Αβελ τον αδελφον αυτου· διελθωμεν εις το πεδιον. Και εγενετο εν τω ειναι αυτους εν τω πεδιω, &c. Here both the verb διελθωμεν, and the pronoun αυτους, are in the *plural* number; and if it be indeed true that the LXX in the conclusion of their account of the creation of man, *purposely* used the plural number as implying a multitude of males and females, either we must conclude that they *purposely* used it as implying a like multitude in this place, or it will be incumbent on Mr. King to shew why, in relating the murder of Abel, they deviated from their *common accuracy* in observing the nicest rules of the Greek language!

But other conclusions still more wonderful result from this criticism. If the reader will peruse the account of the birth of Esau and Jacob, in the twenty-fifth chapter of the book of Genesis, he will find that, instead of *twins* being in Rebecca's womb, as it is said in our translation, she was in fact delivered of a *multitude* of boys at one birth; for we are told by the seventy that "Isaac was threescore years old: ὅτε γεννησαν αυτους P ξηκοντα," and must therefore conclude, according to our author's mode of reasoning, that Esau and Jacob were not all the children of that birth, but only the chiefs, or heads of two *casts* which were born with them!

The plain truth however is, that the *dual* number, which certainly is not eſſential to language, and perhaps not even a beauty, has *never* been uſed either by the inſpired writers of the New Teſtament or by the ſeventy tranſlators of the Old: and all that is here ſaid of the ſkill of thoſe tranſlators in their own vernacular language is nothing better than learned impertinence. They wrote their language on this occaſion as it had been written by the beſt profane authors, in whoſe works the *dual* number, though it *ſometimes* occurs "when only two perſons are deſcribed," occurs, even on ſuch occaſions, but *very rarely*.

But is it not true that, in the concluſion of the hiſtory of creation, the ſacred Penman makes no mention at all of *Adam* and *Eve*? That he makes no mention of *Eve* is indeed true, becauſe no ſuch name was then given to the women called in Hebrew *Ashe* or *Isha-she-men*; but it is ſo far from being true, that, in the 27th verſe, he makes no mention of *Adam*, that every one, who has looked into the original, knows that he there mentions the creation of nothing elſe. *Adam* is the appellative name of *the human nature*, and therefore, in this place, tranſlated by the LXX, ανθρωπον, and, in our verſion, *man*, the Greek and Engliſh appellatives of the ſame nature; but had there been a *multitude* of men and women created at the ſame time, this *appellative* could with no propriety have been converted into the *proper* name of an *individual*, even though that individual had been, as our author contends he was, the progenitor of the *higheſt caſt*. It is worthy of obſervation too, that the ſacred hiſtorian, ſpeaking of the creation of man, ſays—"In the image of God created he *him*"—αυτον; not *it* or *them*, αυτο or αυτους; (one or other of which expreſſions he would certainly have uſed, had he meant an abſtract *generic nature* or a multitude of individuals) but when he diſcriminates the ſexes of the *pair*, who were both denominated by the appellative *Adam*, he ſays with grammatical accuracy, "male and female created he them"—αυτους. If to this we add the reaſon why Adam called his wife's name *Eve*, or ζωη as it is in the verſion of the ſeventy, viz. becauſe ſhe was the mother of *all living*—παντων των ζωντων; we will not ſurely be induced, by our critic's ridiculous compariſon of *men* with *whales*, to believe that there were created as many diſtinct ſpecies of the genus *man*, as of the Linnean genus *Balæna!*

"Can any one (ſays he) who contemplates the works of God, and the power of God, either neceſſarily, or even reaſonably, conclude, that the *whale-bone* whale, or the *grampus* whale, the *ſpermaceti* whale, the *fin fish* whale, or the different ſpecies of the *Balæna*, that are ſo cautiouſly diſtinguiſhed by natural hiſtorians, were *all* produced from one ſingle pair of whales; becauſe only the words τα κητη τα μεγαλα, are uſed in the general deſcription, in the 21ſt verſe of the Moſaical account?"

No, Sir, we believe no reaſonable man will draw this concluſion, becauſe the Greek word κητη and the Hebrew word, of which it is a tranſlation, have nothing to do with the artificial claſſification of the Linnean ſyſtem, but denote, in this place, every genus, every ſpecies and every variety of very large fiſh, not excluding even the *kraken*, if ſuch a creature exiſt. But before you had inferred that the "*white* European or Aſiatic, the *black long-haired South American*, the black *curled-haired African Negro*, the *Coſſack Tartar*, the *Eſkimaux*, and the *Malayan*, are all as certainly deſcended from different progenitors, as the various ſpecies of the Linnean genus Balæna," you ought to have proved that all the different ſpecies of balæna engender with each other, and that the offſpring of this mixture engender likewiſe,

likewiſe, and are capable of continuing the mixed breed to the end of time. Of this no proof is here attempted, though till ſuch proof be actually brought, no phyſiological analogy can be allowed between the genus of *man* and that of *whales!*

But all the ſpecies of dogs "procreate, and produce intermediate ſpecies; and yet, can any one ſuppoſe, that the great *Newfoundland Dog*,—the *Spaniel*,—and the little Dutch *Pug Dog*—were all deſcended originally from one and the ſame pair!"

Yes, Sir, the deſcent of all theſe has not only been *ſuppoſed* but actually *traced* from the *ſhepherd's dog*, by ONE not remarkable for his deference either to vulgar opinion or to the authority of ſcripture. But whether the Count de Buffon has been ſucceſsful or not in conſtructing his table of canine genealogy, is of very little importance, becauſe we have the direct teſtimony of Moſes for the deſcent of all the varieties of men from one pair, and no evidence of any kind for the truth of your hypotheſis. That hypotheſis too is encumbered with difficulties, compared with which, all the ſhades of human colour, all the degrees of human ſtature, and even the peopling of the iſlands in the Great Pacific Ocean, are events which admit of an eaſy ſolution; and whilſt ſuch is the caſe, it is not reaſonable to expect that we ſhould prefer the authority of *Edward King, Esq. F. R. S. and A. S.* to that of the inſpired lawgiver of the Hebrews!

But is the hypotheſis really incumbered with ſuch difficulties? With *ſuch* difficulties! Yes, with difficulties inſurmountable, as the reader will ſurely acknowledge, when he is informed, that, while the author admits the univerſality of the deluge, and that only eight perſons, of the white or higheſt caſt, were ſaved in the ark from the devouring flood, he expreſsly declares, that "the reſt—the inferior caſts—were left, in the great cruſh, and overwhelming of the old world, to ſhift for themſelves during that tremendous event, when the uſual gracious protection of THE ALMIGHTY was, for a time, withdrawn from the human race in general!" How men in ſuch circumſtances *could* have ſhifted for themſelves *we* are unable to conceive; but Mr. King aſſures us, that "ſome might eſcape on *floating trees* or *timber*; or on the *ſummits of mountains*;" though the ſacred hiſtorian affirms that the water roſe *fifteen cubits above the higheſt mountains*, and was at laſt aſſuaged by a wind which muſt have raiſed ſuch a tempeſt as a man *riding on a tree* could not, without *more* than the *uſual* protection of the Almighty, have weathered.

The next diſſertation exhibits a very ſingular combination of piety and ingenuity, with the moſt extravagant freaks of fancy. After noticing the original appointment of the ſabbath, and "its probable congruity with ſome higher order of creation" than that of which the hiſtory was written by Moſes, the author makes ſome very pertinent reflexions on the benefits which would redound to men from this inſtitution, were the day of reſt employed as it ought to be in the worſhip of God in public, and in religious meditation in private. "The ſacred inſtitution of the ſabbath—ſo poſitive a command from the beginning;—prior to any revelation to Abraham; and prior to the law given to Moſes; has every argument from ſound reaſon, and philoſophy, beſides the poſitive divine injunction, to recommend it to our admiration, as well as to lead us to an obedience to it."

All this and more to the ſame purpoſe is extremely well; but we cannot perceive any good likely to reſult from recommending to the notice of *metaphyſicians, aſtronomers*, and *philoſophers* the following circumſtances:

"1. We

" 1. We not only read of *seven days*, of which the week is made to conſiſt; 2. but of *seven ſpirits* before *the throne of God*. 3. Of *ſeven emblematical churches*, which have reference to *ſeven ſtars*. 4. And we *now* know there are exactly *ſeven planets*. 5. When clean beaſts were commanded to be preſerved in the ark, it was by *ſevens*. 6. There are *ſeven primary colours*; 7. and *ſeven* primary harmonic *notes of muſic*. 8. There are, it is *now* well known, exactly *ſeven metals*; 9. and there are *ſeven ſemi-metals*. 10. There are, it is *now* pretty well aſcertained, *ſeven* primary *kinds of earth*. 11. There are alſo *ſeven* different *kinds of fixed air*. 12. There are properly *ſeven* primary *kinds of gems*; and of *jewels*. 13. And there ſeem to be *ſeven* different *kinds of fire*. 14. And there ſeem, moſt properly, to be indeed *ſeven bodily ſenſes*. 15. There ſeem alſo to be juſt *ſeven* kinds of *ſalts*; *ſeven liquid* ſubſtances; *ſeven* kinds of *plants*; *ſeven* kinds of *attraction*, and *ſeven vocal ſounds*, &c. &c."

Were all this true, it is difficult to conceive what good purpoſe the knowledge of it could ſerve, unleſs it be the author's opinion that Chriſtians and men of ſcience ſhould pay to *certain numbers* a regard ſimilar to that which was paid to them of old by the diſciples of Plato and Pythagoras. But unfortunately for the number *ſeven*, ſeveral of the claims which are here urged for it are falſe, whilſt ſome of them are ridiculous. It is ſo far from being *now* well known that there are exactly *ſeven metals*, and ſeven *ſemi-metals*, that modern ſcience acknowledges at leaſt *twenty-one metals*, and not one *ſemi-metal*. Even when that diſtinction was allowed, there were *ten* metals, of which *four*, and not ſeven, were called *noble* or *perfect*. Of primary kinds of earth *ten* are well known without including *adamante*, which, as the author truly obſerves, has been proved to have no exiſtence; and we neither know nor *can* know that there are only *ſeven* primary planets. It ſeems to be in the higheſt degree probable that the ſtar lately diſcovered by *Piazzi* of Palermo, is an *eighth* planet ſituated between Mars and Jupiter; and when the immenſe diſtance between the orbit of the *Georgium Sidus* and the neareſt of the fixed ſtars is conſidered, who will take upon him to ſay that the Georgian planet is the utmoſt limit of the ſolar ſyſtem? We know not what is meant by ſeven different kinds of *fixed air*, and ſeven different kinds of *fire*; but we know well that there are more than ſeven kinds of *plants*, and not ſo many as ſeven *bodily ſenſes*. If ſimple *feeling* be one ſenſe, the feeling of *pleaſure* another, and the feeling of *pain* a third; ſimple *ſmell* is likewiſe one ſenſe, the ſmell of a *roſe* a ſecond, and the *ſtench* of a dunghill a third; and ſo thus dividing each ſenſe into three, we ſhall be obliged either to conſider the bodily ſenſes as fifteen inſtead of ſeven, or abide by the common number *five*. The author's notion of *ſalts* is to us unintelligible; but we perceive clearly his determination to ſupport his ſyſtem at all events, in the ridiculous claſſification of *vapour* and *odoriferous fumes* with *water*, and *oils*, and *bitumens*, and *alcohol*, and *animal ſecretions*, in order to make up the exact number of *ſeven liquid ſubſtances*! *Ale* and *wine* would ſurely have anſwered the purpoſe better than *vapour* and *fumes*, which might have been diſpoſed of among the *ſeven airs*; and why, in the name of common ſenſe, was blood omitted? It is no animal *ſecretion*.

We were extremely ſorry to meet with theſe extravagant aſſertions; becauſe their only tendency is to prejudice the reader againſt a *ſabbatical æra* propoſed by the author in the following words:

" There is a fact of an aſtronomical kind, that ſhould not be paſſed by unnoticed:

unnoticed:—for, whilſt this *ſeptennary diviſion* of time, by days of the week, takes the lead as a *primary* one;—there is alſo a *ſecondary* natural diviſion of periods into *quaternions*, that we are next led to mark;—by the motion of the moon, and by its four different appearances;—and by the four ſeaſons of the year;—and which has alſo been attended to in the Divine Moſaical Law, in the computation of *months*:—whilſt moreover we find mention of ſome *ſabbaths* that ſeem to have been ſomewhat intended as *intercalary*; eſpecially at the time of the *feaſt of tabernacles*. There is alſo an appointment in *the law*, of a *ſeptennary* diviſion of years, with a continually repeated *ſeventh* year of reſt for the land,—or *a ſabbatical year*. And, founded upon this, there is an holy appointment of *jubilees*, or great *ſeptennary periods*, conſiſting of *ſeven times ſeven years*, with a *ſabbatical* interpolated year of *jubilee*.

"Now putting all theſe conſiderations together,—and remembering the expreſs ſtrict directions, in the holy law, concerning *jubilees*,—an aſtronomer, and mathematician, reflecting upon the whole order and appointment of the Moſaic feſtivals, according to the law, may perceive, that, by purſuing the idea of this arrangement, and carrying it only a little farther, a regular *chronological æra* may be formed, that will actually agree more completely, and in a leſs embarraſſed manner, with the preciſe periodical revolutions of the earth, or with *the true ſolar year*, than any of the *periodical æras* hitherto invented; not even excepting the *Gregorian*."

Our author has actually formed this æra with much ingenuity, and demonſtrated its accuracy in a manner intelligible to every man acquainted with the common rules of arithmetic. We muſt therefore requeſt our readers not to ſuffer themſelves to be diſguſted at the changes rung upon the word *ſeven*, with which this curious diſquiſition is introduced; for on the ſeven *metals*, ſeven *ſenſes*, ſeven kinds of *fire*, &c. the merits of the æra have no dependence. The diſſertation is concluded with ſome pious and ſenſible reflexions upon the proper manner of obſerving the Chriſtian ſabbath.

Of the next diſſertation we know not what character to give. It profeſſes to be a farther reply to Mr. Hume's argument againſt the credibility of the ſcripture-miracles, by reſolving them into natural events, and allowing nothing to be miraculous but the coincidence of the event with certain circumſtances in the revealed diſpenſations of God. Similar attempts were made, many years ago, to render all things in the Scriptures *natural and eaſy*; but, as Charles Leſlie well obſerved,* "if ſuch attempts could prevail, the natural and eaſy reſult would be, not to believe one word in all thoſe ſacred oracles." That Mr. King's *intention* in reviving this mode of conſidering miracles is to leſſen, in any degree, the authority of the old and new teſtaments, we are very far from ſuppoſing; but that ſuch is the *tendency* of the *diſſertation* ſeems to us incontrovertible. Did he ever read Toland's impious diſſertations on ſome of the moſt remarkable miracles of the old teſtament? We cannot believe it; for in them he would have ſeen clearly to what all ſolutions of miracles by natural means directly lead, and would not, we are perſuaded, have lent his aid in ſupport of the cauſe of ſo profligate a writer.

Such conduct is peculiarly unſeaſonable at a time, when the French che-

* *Short Method with the Deiſts.*

miſts,

miſts, whom, with a ſpirit unworthy of the countrymen of Bacon and Newton and Boyle, we ſeem proud to acknowledge for our maſters in ſcience, are making worlds and even God himſelf by the agency of *caloric* and the laws of cryſtallization; and it is conduct to which nothing, we think, could have impelled our author but a total miſapprehenſion of Hume's argument. The object of that ſubtle ſceptic is not, as he ſeems to ſuppoſe, to demonſtrate that miracles are *utterly impossible*, and that nothing can happen but according to the eſtabliſhed laws of nature; but only to ſhew that ſuch deviations from thoſe laws are events incapable of *proof* by *human testimony*. Whether Mr. Hume believed in the ſuperintending providence of a God of infinite power and wiſdom ſeems extremely doubtful; but he has no where expreſſed himſelf as if he ſuppoſed that ſuch a Being, if he exiſt, cannot ſuſpend or alter the laws of his own appointment. He contends, indeed, that we have no reaſon to believe that he has ever done ſo, becauſe we have uninterrupted experience of the ſteadineſs of the laws of nature, and almoſt daily experience of the fallibility of human teſtimony; and upon the truth of this concluſion he once calls every tale of miracles abſurd; becauſe the event, however extraordinary, muſt have been the reſult of ſome one of thoſe laws not yet, perhaps, diſcovered, or not traced through all its conſequences.

The fallacy of the reaſoning by which he weighs teſtimony, as in a balance, againſt experience, has been ſo completely expoſed by Dr. Adams of Oxford, Dr. Campbell of Aberdeen, and various other writers in ſupport of revelation, that there is no occaſion to analyze it here; eſpecially as in our review of a work now in hand we ſhall ſoon ſtate a demonſtrative argument for the reality of the Goſpel miracles. But were it indeed true, as Mr. King ſeems to ſay, that every thing is *impossible*, which is not according to the preſent laws of nature, there are many narratives in ſcripture, which we ſhould conclude, with Mr. Hume, to be abſolutely abſurd and unworthy of examination. Who, for inſtance, would think it worth his while to inquire into the truth of the preſervation of *Shadrach*, *Meshech*, and *Abednego* in Nebuchadnezzar's fiery furnace, had we been told, in the book of Daniel, that they were there preſerved by *natural means?* Yet our author labours to prove that they *might* have been ſo preſerved.

He admits the reality of the miracle, becauſe "a holy *angel* appeared as a fourth perſon with them in the furnace; yet ſtill here we may, on *philoſophical grounds*, perceive that there was no *natural impossibility* in the deliverance; and may even perceive, from *experience*, ſomething of the really operating *natural* cauſes, by which theſe holy perſons might be delivered. For, in the firſt place, from the whole narration, and from the account of the manner in which theſe perſons were flung in, we may perceive that the form of the furnace was ſomewhat like that of a vaſt oven; only having a large vent for the flame and ſmoke, at the top, over it, in the middle part, through which *Shadrach*, *Meshech*, and *Abednego*, were flung down *bound*; and having alſo, a paſſage, or a door, or entrance at the bottom, for the carrying in of the fuel before it was lighted; through which, after they had been looſed by the angel, theſe faithful confeſſors walked out.

"Now, therefore, we may *philoſophically*, and from *experience* perceive, that there muſt have been a conſtant *in-draught* of air, ruſhing in at the door; and a conſtant violent efflux, or *out-draught* of air, proceeding with violence upwards out of the vent at the top; according to the natural proceſs in all furnaces.

"The

"The proceſs, therefore, of the burning in Nebuchadnezzar's dreadful furnace, when it was heated to the very utmoſt, muſt have been that the *caloric* was made to *fly* out *upwards* more rapidly, and more violently than ever; and the *in-draught* of air, at the door, muſt have been rendered more violently ruſhing in. And it is *poſſible* to conceive, that both theſe effects might even be increaſed to ſuch an exceſſive degree, that the *caloric* might be compelled to aſcend *only by the ſurrounding ſides of the wall* of the furnace, to the vent at the top; whilſt *a continued blaſt of cool* air might ruſh in at the door;—occupy alſo, in its paſſage, the middle of the furnace;—and ruſh out again *in the middle part of the vent at the top*, ſurrounded as it were by a cylindric hollow pipe of intenſe flame, and of the moſt elaſtic *caloric*.—In ſuch a ſtate of the burning of the furnace, from the exceſs of its being heated, all the fuel in the midſt would have been conſumed, long before the reſt; and after that, a continued ſtream of wind would paſs from its entrance at the door, *through the midſt of the furnace, and through the midſt of the vent at the top*, in a ſtate, that even (like the effect of evaporation) might be comparatively *cool!*—And, in ſuch caſe, it does not imply any impoſſibility, that neither the holy perſons themſelves ſhould be killed, nor their garments burned:—or that when called to come forth, they ſhould paſs on ſafely, through the ſame current of air and wind, and through that very door-way, by which that violent ruſhing in-draught and current of air was entering.—All this is *philoſophically* poſſible; and has appeared ſo, to excellent chemiſts of the moſt acknowledged abilities, with whom I have converſed! Obſervations alſo may be made at iron furnaces ſomewhat ſimilar!"

That the preſervation of *Shadrach, Meſhech*, and *Abednego* was poſſible to God is a fact that Hume himſelf would not have denied, provided he was convinced of the exiſtence and attributes of that Almighty Being; but that they were or could have been preſerved in ſuch a furnace by the *regular* operation of the *ordinary powers* of nature, he would have conſidered as a tale ſo extravagantly abſurd as to be wholly unworthy of ſerious inveſtigation. Who thoſe excellent chemiſts were, whom our author conſulted on this ſubject, we know not; but we have ourſelves converſed on it with two of the greateſt chemiſts of the age, who, though they have both written in defence of the religion of their country, yet look upon the paſſage that we have quoted, as we ſuppoſe it would have been looked upon by the infidel philoſopher. No man indeed who knows any thing of the compoſition of the atmoſphere and the proceſs of combuſtion, can poſſibly believe that thoſe confeſſors of the Jewiſh faith were otherwiſe preſerved than by the interpoſition of Almighty power, ſuſpending the ordinary laws of nature. Granting all that is here ſuppoſed of the figure of the furnace, the conſumption of the fuel in the middle of it, the violent *in-draught* of air at the door, its efflux at the top, and the aſcent of the caloric *by the ſurrounding ſides of the wall*, one half of which ſuppoſitions cannot with truth be granted, even then the three Jews would have been killed as by a flaſh of lightning, before they had reached the bottom of the furnace.

Are the excellent chemiſts, whom our author conſulted on this ſubject, ignorant, that, in the proceſs of combuſtion, the *oxygen* of the atmoſphere gives out *its* caloric and light, while its *baſe* combines with the *fuel* or *combuſtible ſubſtance?* It would appear that they are; otherwiſe they would have told him, that before the *in-draught of air* could have reached to the top of the furnace, it muſt have been completely deprived of its oxygen, and

and reduced to pure *azotic gas*. But azotic gas is so destructive of animal life, that it cannot be twice inhaled; and the three Jews must have fallen in a state of torpor, if not of absolute death, among the glowing embers lying on the bottom of the furnace, where surely no man but our author ever supposed that in the ordinary course of nature they could have recovered their senses.

Perhaps he will say, for what is it that a man will not say in support of a favourite hypothesis, that the ashes and embers were all blown from the centre of the furnace by the violent in-draught of air at the door below, and that the men fell upon the naked stones or bricks composing the bottom of this vast oven. But granting even this, these stones or bricks must have been so intensely hot as to have *baked them* to death long before they could have recovered, by *natural means*, from the effects of the noxious draught inhaled at the top of the furnace, and of the stunning blow received at the bottom of it.

But what, in the name of common sense, could lead our author to suppose that the whole caloric was carried by the sides of the wall out at the top of this furnace? There is no fact better ascertained than that caloric, like light, diverges in straight lines and in every direction from the burning body, and that it is never driven out of its course by the force of *wind*, though it is subject to the laws of refraction and reflexion. This being the case, it appears to us, that the centre of the furnace must have been at least as hot as the circumference; because there all the rays of heat from the surrounding fire and concave surface of the oven must have met as in a focus. Where Mr. King observed any thing similar to what he supposes to have happened in this tremendous furnace of Nebuchadnezzar he has not told us; but we have ourselves observed, at one of the greatest iron furnaces in Britain, something very contrary to his hypothesis.

At the place, to which we allude, a man, some ten or twelve years ago, was busily employed in throwing the ore or iron stone into the middle of the fuel, when, either from inattention or having used too great an effort, he tumbled headlong into the very *centre* of the furnace. But so far was that centre from being comparatively cool, that, notwithstanding the violent *in-draught* of air, which by the power of machinery was forced into the furnace below, the body of the unfortunate man was in an *instant* so completely ignited as to be indistinguishable from the rest of the glowing mass; nor was one atom of his bones ever seen!

We conclude, therefore, that the preservation of Shadrach, Meshech and Abednego was a miracle in the strictest sense of the word; and we must have leave to think the same of the passage of the Jordan by the Israelites under the conduct of Joshua. Whether the waters of the river were visibly driven back by the force of wind, is a question not worth the disputing with our author; for it is a fact incontrovertible that the priests could not have supported the ark by their *natural* strength against the impulse of a blast which *instantly* arrested the course of an impetuous stream, which had then overflowed its banks.

But though we disapprove exceedingly of this mode of explaining the miracles of the old and new testaments, we readily admit that care should be taken not to multiply these miracles, by false or superstitious translations; and we give Mr. King credit for his sober and judicious commentary on our Saviour's temptations immediately after his baptism.

We are next presented with a note *concerning Jacob and Esau, and concerning*

ing the Iſraelites ſpoiling the Egyptians; in which the reader will find much entitled to his approbation, and little, if any thing, that calls for cenſure.

The ſame character may be given of the ſucceeding note *concerning the chronological arrangement of the emblematical ſeals, trumpets and vials, in the book of Revelations*; a ſubject into which we chooſe not to enter farther than we have already done in the preceding part of this review. We only beg leave to recommend to the ſerious attention of our author and his readers the *critical diſquiſitions on the 18th chapter of Iſaiah*, addreſſed to him in 1799, by that ſober critic and ſound reaſoner the biſhop of Rocheſter; a work from which much may be learned by every one who wiſhes to read the prophecies, whether of the old or of the new teſtament, with advantage.

"It has been thought lately" (ſays Mr. King in the eleventh number of this volume) "by ſome very ſerious and learned perſons, in conſequence of the declaration of the apoſtle, in his ſecond epiſtle to the Theſſalonians, (chap. 2. ver. 3.) and in conſequence of thoſe remarkable words of our Lord himſelf;—'*When the Son of Man cometh, ſhall he find faith upon the earth?*'* —that there ſhould (ſhall) be a *total* falling away from the believing in CHRIST, in every nation upon earth, before the *ſecond coming of the Lord*: and that not *one* believer ſhould (ſhall) be found:—and that, therefore, *that ſecond advent* muſt yet be far—far diſtant; becauſe, notwithſtanding the preſent ſo dreadfully general prevailing ſtate of infidelity, there are nevertheleſs ſo many ſincere, pious, humble Chriſtians ſtill in the world."

Having never had the fortune to meet with any of theſe ſerious and learned perſons, we cannot even conjecture by what kind of arguments they pretend to ſupport an opinion ſo directly contrary to our bleſſed Lord's promiſe that the gates of hell ſhall never prevail againſt his truth, or his church, the guardian of that truth. If there be any ſuch men among our readers we beg leave to recommend to them this diſſertation, in which they will find a complete confutation of their hypotheſis, as well as a proof, at leaſt plauſible, that the ſecond advent of our Lord *may* be at no great diſtance. We think, however, that it was raſh in our author to fix that awful event to ſome period between A. D. 1800 and 1900, or at the fartheſt to the year 1952; and we are of opinion that his interpretation of the prophecies would have commanded more attention, had he not thus unadviſedly commenced prophet himſelf.

The twelfth number of this volume is employed in aſcertaining the prophetic meaning of the word σφηνιον; and in applying the 14th verſe of the 15th chapter of the book of Revelations to the impiety of ſome eminent chemiſts and experimental philoſophers. The critical part of the diſquiſition is ingenious and worthy of attention; but, though we heartily agree with our author, that the minds of the French chemiſts may be conſidered as *ſpirits of dæmons working wonders*, we could wiſh that he had not ſelected the illuſtrious and unfortunate Lavoiſier, as the man to whom, with Franklin, that epithet was peculiarly applicable. We certainly know not what was the extent of Lavoiſier's creed; but his viſiting ſecretly the cottages of indigence, and, without oſtentation, relieving diſtreſs wherever he found it, was conduct ſo like to that which is preſcribed in the goſpel, and ſo very different from the actions of his brother philoſophers, who encouraged maſſacres for the *melioration of man*, that it ſeems hardly charitable to con-

* St. Luke, chap. 18, verſe 8.

ſider

ſider him as an atheiſt! La Metherie might with great propriety have been made to ſupply his place in the interpretation of this prophecy; for he concludes a ſhort ſketch of the conſtitution of the univerſe, with an account of that particular combination and mode of cryſtallization which conſtitutes the GOD of French philoſophy!!! *

In order to ſupport his opinion reſpecting the place of departed ſouls, noticed in our laſt review, our author, in the thirteenth number of this ſupplementary volume, favours us with a *phyſico-mathematical* demonſtration, that the earth can be nothing elſe than a hollow ſphere. He ſuppoſes that the *chaos without form, and void*, mentioned by Moſes, conſiſted of a mere maſs of looſe floating particles of matter, ſcattered in confuſion through the regions of ſpace; that when God began to reduce the chaos into form, he endowed its component particles with the power known by the name of *gravitation*; and that, in conſequence of this new power, the particles *ſtrove* with each other, which of them ſhould firſt arrive at that part where the greateſt number chanced to be already gathered together! He admits, what indeed cannot be denied, that the force of gravitation is inverſely as the ſquares of the diſtances between the gravitating bodies, and that the motion of ſuch bodies is continually accelerated. Yet he gravely contends, that, in this race of atoms, thoſe which ſtarted at the remoteſt part, and of courſe had the longeſt way to run, muſt have overtaken their rivals a conſiderable time before either could reach the goal or central cluſter; ſo that crowding together they would *neceſſarily* form a ſolid ſhell, far diſtant from the center, and ſupport each other as the arch ſtones of a bridge are ſupported under the preſſure of waggons and other heavy carriages!

It is not perhaps poſſible to do juſtice to the *demonſtration* of this theory without the diagrams; but the reader will be able to form ſome notion of it by ſuppoſing one atom A to be diſtant from C the central cluſter 2000, and another atom B, 3000, miles. Now, ſays Mr. King, as the velocity of B is continually accelerating, it muſt paſs by the ſtarting poſt of A with a much greater velocity than that with which A left that poſt; and hence it follows that B muſt overtake A long before either of them can reach C! Ingenious as this demonſtration is, it muſt not be concealed that the author has *overlooked* a circumſtance, of which the reader will appreciate the importance for himſelf. It is this: A and B ſtart in the race at the ſame inſtant of time; but the velocity with which A ſets out, is to that of B as 9 to 4, and neither of them ſtands ſtill to give the other an advantage.—Taking this circumſtance into conſideration, it would appear that, inſtead of B overtaking A, the diſtance between them muſt be continually increaſing; for the velocity of the one is as conſtantly and uniformly accelerated as the velocity of the other, ſo that if, during the firſt ſecond from ſtarting, A have run 9 miles and B 4, at the end of the next A will have run 27 and B only 12; and ſo on during the whole of the courſe.

The author produces, in ſupport of his hypotheſis, collateral arguments founded on the laws which regulate *centrifugal* force and the attraction of *coheſion*; but as theſe two forces co-operate only to *enlarge* the *diameter* of the ſhell, which he thinks *neceſſarily formed* by the attraction of gravitation, it is needleſs to waſte our readers' time with an inveſtigation of their effects.

* Preface to the Journal de Phyſique, for January and July, 1792 and 1793.

We

We beg it, however, to be obſerved, that we do not abſolutely deny the truth of the hypotheſis, though we object to the legitimacy of this demonſtration. A hollow ſphere may certainly be made, and made even of ſcattered atoms, by infinite power and wiſdom; but we hazard not too much when we ſay that no *human* capacity can conceive *how* it could be made of ſuch materials according to mechanic laws. The figure of the earth, the obſervations at Schehellian, the experiments of Mr. Cavendiſh, all conſpire to ſhew not only that our globe is ſolid, but that the internal parts of it are much denſer than any thing, except metallic ſubſtances, with which we are acquainted. Still it *may be* hollow; but whether or not it actually is ſo, though known to God, will never be diſcovered by man; and all religious theories formed on ſuch an hypotheſis as our author's, are worſe than uſeleſs.

The laſt diſſertation in this volume is a continuation of our author's reaſonings in ſupport of his opinion, that man conſiſts of three parts, a ſpirit, a ſoul, and a body; an opinion, which, as it is not new, is perfectly harmleſs, and which it is hardly worth while either to eſtabliſh or to confute.

We have now done with Mr. King's *Morſels of Criticism*; but, whether, in our analyſis of them, we have diſcharged our duty to the general ſatisfaction of our readers, the various and diſcordant remarks of our private friends will not permit us to form even a conjecture. By one we are thought to have treated a man of the author's age and piety with too little reverence; by another, to have employed ſober argument where ridicule would have been more proper; and by a third, to whoſe judgment we are accuſtomed to bow with deference, we have been told that the learned follies of the work were unworthy of our notice.

We can only ſay, that if the work had not appeared to us, as, in many places, of a very dangerous tendency, we ſhould not have been at ſuch pains to expoſe its weakneſſes. For the author's private character, as far as it is known to us, we have the moſt unfeigned reſpect; and if we have any where treated him with rudeneſs or unbecoming levity, of which, however, we are not conſcious, we have done wrong; but the goodneſs of his character ought not ſurely to protect his book either from argument or from good-natured ridicule; for it only tends to give currency to fancies calculated to unſettle the faith of the multitude.*

The Blagdon Controversy.

IT was our firm intention to complete, in the preſent number, our review of the remaining pamphlets on this controverſy; but the vaſt preſſure of more important and of more temporary matter, precludes the poſſibility of fulfilling that intention. Beſides, we ſee no proſpect of a termi-

---

* We ſaid, in the firſt part of this review, that we had never met with the word σωτηρ, but in the firſt chapter of Geneſis, and in the 2d chapter of St. Paul's epiſtle to the Philippians. It recurs, however, in the Wiſdom of Solomon, chap. 13. verſe 2. Eccluſ. chap. 43. verſe 7. and in Rev. chap. 21. verſe 11; but its import in all theſe places agrees with our interpretation of the word, and not with Mr. King's.

nation of the controverſy; for, excluſive of the numerous pamphlets already in our poſſeſſion, others, we underſtand, are in the preſs; among theſe are a ſecond pamphlet by Mr. Spencer of Wells; and an anonymous production, containing biographical memoirs of Mrs. More.—We ſhall here, therefore, confine our obſervations to the *Chriſtian Obſerver*; and to the communications of correſpondents on that publication, and on the Blagdon Controverſy.

"A LETTER *to the* EDITORS *of the* CHRISTIAN OBSERVER.

"AS I was, I believe, Gentlemen, one of the firſt authors in the kingdom who had the intrepidity to diſcloſe fully the principles of the abominable conſpiracy againſt ſocial order; and one of the firſt who recommended a review of the Reviews as an eſſential ſtep towards counteracting its baneful effects, it is natural to ſuppoſe that I muſt feel intereſted in the fate of thoſe different periodical publications which have, ſince the year ninety-three, ariſen in defence of our unparalleled conſtitution. In conſequence of this I co-operated, and that ardently, with the Anti-Jacobin Review in all its political meaſures; and though poſſibly I may differ, *verbally* at leaſt, with ſome of the writers in this Review in my religious opinions, after a very mild remonſtrance with them, which they did not think proper to publiſh, I ſtill continued with unabated ardour to circulate a review which was clear to me in many reſpects, though not in every particular inſtance. And at this moment I muſt confeſs, that I had rather the Chriſtian Obſerver had opened its attack in the ſpirit of meekneſs, and the language of mild remonſtrance, than in that of ſeverity and defiance. Chriſtians, *evangelic men*, are certainly expected to exhibit a forbearing temper except in extreme caſes. It is not till we have communicated with Chriſtians of the *ſame communion* in the ſpirit of meekneſs, that we are even to tell our griefs to the church, much leſs are we at the very firſt onſet to attack with acrimony men whoſe articles of faith are our own; and who keep up the ſpirit of peace in the union of prayer and praiſe. In extreme caſes I acknowledge we are juſtified in ſeverity of language, not only by the example of the firſt reformers, but by that of Elijah, the bleſſed apoſtles, and even by that of our dear Lord himſelf: but is it wiſe, is it politic, Gentlemen, in the preſent ſtate of things, when we are aſſured from all quarters that the enemies we have to contend with, however diſcordant in opinion in other reſpects, are united by the ſtrongeſt ties, nay even by oaths againſt us, to begin an attack upon a review to which you are, in my opinion, indebted not only for the liberty of expreſſing your ſentiments at all, but even for your exiſtence in the world? Very different was the policy of the Roman warrior, when he exhorted his fellow-citizens in the firſt inſtance to unite in repelling the attacks of the common enemy, aſſuring them at the ſame time, that they would afterwards find a more convenient ſeaſon for ſettling all their political differences. A retroſpective view of your own conduct, one would imagine, might have afforded you a ſufficient check in this haſty meaſure. Where were the warriors of the Chriſtian Obſerver to be met with during the preſſure and heat of the battle? Were they not interchanging *acts of friendſhip*, and holding *intercourſe* with the enemy, inſtead of taking that decided part which both the principles of the eſtabliſhment, and Chriſtianity, called long and loudly for in vain? You have come out indeed, at laſt, boldly to take a peep at a routed enemy; but you ſeem much more forward to

quarrel

quarrel with the victors than to unite with them in ending the war by a hot purſuit, and a ſpirited concluſion of the campaign. The ſpirit of meekneſs, I obſerve, can be exhibited by your reviewer towards a democratic diſſenter, while his moſt bitter acrimony is reſerved for gentlemen of *your own communion*, and the *ſworn friends* of the Britiſh conſtitution. I fear there is, in fact, an old leaven amongſt you which wants purging out of our new reformers, before they will be of any great ſervice to the community.—Such aſſertions as theſe in your laſt number, "the *ſpirit* of *ſyſtem* is the *grand enemy* to all improvements in education;" and again, "Diſſenters are making active, and under ſuch circumſtances, perhaps, *ſeaſonable efforts*; for we muſt ſtill regard the religious inſtruction of the community as a point to which every other muſt be ſubordinate, and partial light as preferable to *total darkneſs*." Such expreſſions as theſe, I repeat it, ſmell ſtrongly of democracy and falſhood; for is not Chriſtianity itſelf a ſyſtem? was not Judaiſm a ſyſtem? and is not our eſtabliſhment a ſyſtem? And where I ſhould be glad to know is the *total darkneſs* to be found in the eſtabliſhed church? No where: I defy the writer to bring a ſingle ſolitary inſtance of it. That you may, Gentlemen, ſee your error before it is too late, and that the Anti-Jacobin reviewers may ſet you an example of meekneſs and moderation, in not being diverted for one moment from their main object by your unguarded *unevangelic* acrimony, is the ardent prayer of your well-wiſher,

"*May* 10, 1802. W. A.

"P. S. With hand and heart will I join in the propagation of genuine Chriſtianity; but I hold no truce with jacobins."

We ſhall leave our readers to make their own comments on the contents of this letter; contenting ourſelves with aſſuring them, that it comes from a true ſon of the eſtabliſhed Church.

This *Chriſtian Obſerver* was evidently eſtabliſhed for the purpoſe of ſupporting thoſe miniſters who have been termed ſchiſmatics *in* the church, who preach extempore, aſſume to themſelves the diſtinctive character of excluſive miniſters of the Goſpel, labour to enforce more peculiarly the rigid doctrines of Calvin, and preſume to cenſure thoſe regular miniſters of the eſtabliſhment who adhere to the pure doctrine, forms, and diſcipline of the eſtabliſhed church. Another object of its founders was the ſupport of Mrs. More, againſt all who had dared to differ from her on the ſubject of the Blagdon Controverſy;—and a third object with them, was to give currency to the religious principles contained in the "True Churchman aſcertained" of Mr. Overton, whom they ſet up as the Sovereign Pontiff of their ſect, and whom the members of Magdalen College, Cambridge, may recollect, as remarkable for his enthuſiaſm, though unaccompanied by any portion of that meekneſs and moderation which are generally viſible in his book.—The principal contributors to, or ſupporters of, the Chriſtian Obſerver are underſtood to be the Rev. Mr. *Cecil*, the Rev. Mr. *Venn*, the Rev. Mr. *Pratt*, and the Rev. Dr. *Jowett*. We do not pledge ourſelves, however, for the accuracy of this fact; reports are frequently erroneous; circumſtantial evidence is always doubtful; and appearances often deceive.—Mr. *Cecil* is deſcribed, in the "Picture of London," reviewed in our laſt number, as one of the "Methodiſts *in* the Church," and he is not wholly unknown to the readers of the Anti-Jacobin Review, who may recollect our remarks on his Life and Diſcourſes of his friend Mr. Cadogan, whom

he ſtated to be a *decided Calvinist*;*—and it was probably our review of that publication which drew from the *Chriſtian Obſerver*, the obſervation, that "before the expiration of a ſingle year" our "boaſted attachment to the Church diſplayed itſelf in the mutilation of her genuine doctrines, and the abuſe of her faithful miniſters."—That this writer here alluded to the article in queſtion admits not of a doubt, as he fixes the period of our *reprobation* at the very month when that article appeared. We aſſert the charge to be falſe, and challenge the proof of its juſtice.—Mr. Cecil, indeed, aware that his hero and himſelf were deemed *methodists*, very *modestly* and with great Chriſtian *humility*, pleaded guilty to the accuſation, *because* it "is the preſent term for one who has too much vital and practical Chriſtianity for the bulk of profeſſed Chriſtians, and, of courſe, for the world at large." Without diſcuſſing that point with him, we ſhall obſerve, that we know profeſſed *methodists*, who never go to their pariſh church, who attend, indiſcriminately, Mr. Rowland Hill's meeting-houſe, other conventicles, and Mr. Cecil's chapel in Long Acre;—and ſome of them are in habits of intimacy with Mr. Cecil, whoſe duty it is to point out to them the danger of the ſin of ſchiſm, and the neceſſity of attendance at their pariſh church. —Of Meſſrs. Venn and Pratt, we ſhall only obſerve, that the former is the favourite preacher of Meſſrs. Thornton and Wilberforce; and the latter is a protegé of Mr. Wilberforce, who lately *canvassed* the pariſh of St. Margaret's, Weſtminſter, for him, on a vacancy in the office of lecturer.—In ſpeaking of Mr. Wilberforce we ſhall never loſe ſight of that reſpect which is due to the excellence of his character;—for a more fervently pious, and truly moral man never, we believe, exiſted. But while we pay this tribute of juſtice, and gratefully acknowledge the activity of his exertions in labouring to meliorate and improve the public mind and conduct; we cannot but deeply lament the peculiarity of his tenets, in certain points of doctrine, and the tendency of his efforts to extend that ſchiſm which unfortunately prevails among the members of the eſtabliſhed church. How can he reconcile it to his ideas of propriety, or to his notions of duty, to be concerned in the application of a fund for the purchaſe of livings to be given to clergymen† who are educated in the ſame principles with himſelf and his immediate aſſociates, thus producing the moſt dangerous ſpecies of ſchiſm, we are unable to conceive.—Thinking, and acting, however, as he does think and act, we are not aſtoniſhed that he ſhould give his ſanction and ſupport to the Chriſtian Obſerver; and that he ſhould endeavour to render any ſociety with which he is connected, inſtrumental in promoting the intereſt, and in extending the views of its *publisher*; who is certainly an honeſt tradeſman and a good man; but who is known to be a methodiſt, and is underſtood even to have officiated as clerk at a meeting-

---

* Vide ANTI-JACOBIN REVIEW, Vol. 2, p. 361, et ſeq.

† Mr. Thornton, we believe, has the principal management of this fund, and of another, of the appropriation of which we have heard much that we ſhall not repeat. This gentleman cannot lay claim to the ſame diſintereſtedneſs of conduct, by which Mr. Wilberforce is diſtinguiſhed;—and whatever his zeal for religion may be, that he is not wholly inattentive to his worldly intereſt, the merchants at Peterſburgh, and ſome of the *nominal* patentees of the King's Printing Office in London, can very ſafely atteſt, and very ſatisfactorily prove.

houſe,

houſe, though Mrs. More deemed him a proper perſon to recommend to the peculiar protection of the female part of the royal family!!!

To their account of Mr. Overton's book, the *Chriſtian Obſervers* have already devoted a greater portion of their work than has been appropriated to the review of all other books together, ſince its establiſhment, and infinitely greater than is conſiſtent with the plan to which they *profeſſed* a determination to adhere;—and their *review* of this production ſtill remains to be given; for they have hitherto limited their critical exertions to lengthened extracts and general panegyric.—In the Blagdon Controverſy, they have, *of courſe*, taken a decided part with Mrs. More. They began, artfully enough, by preparing the minds of their readers, by ſome al reflections on the utility of her paſt labours, the juſtice of which, with few exceptions, none will be found to diſpute; and by copious extracts from her works. When they imagined that this artifice had produced the deſired effect, they entered upon the controverſy —In their number for March, they trace the origin of Mrs. H. More's ſchools among the Mendip Hills, to the wretched ſtate of the people in that diſtrict. "She perceived that the poverty of the people was great; their manners rude in the extreme; and *their religious ignorance incredible.*" In Cheddar and "in the adjoining parishes, immoralities of every kind abounded; modeſty and decency were little known among the females of the diſtrict; and the men were frequently guilty of crimes which ſubjected them to a public trial at the aſſizes.—It was the name, not of *methodism*, but of *religion*, which was at this time unpopular and odious in many of theſe places. 'We have hitherto done without religion, and we want none of it', was the kind of anſwer given to ſome of her propoſals, for eſtabliſhing Sunday Schools for the poor *children.*" It is difficult to conceive a libel more foul and atrocious than this, when we conſider that the diſtrict which is repreſented to have exhibited this ſcene of blaſphemy, vice, and immorality, is crowded with pariſh churches, and under the very noſe of the biſhop. If the repreſentation be juſt, what muſt have been the conduct of the prelate and of his clergy?—We leave our readers to ſupply the anſwer; having little doubt but that they will concur with us in the opinion that the attempt to *exalt* Mrs. More by the *abaſement* of the church, affords no proof either of worldly wiſdom or of Chriſtian humility!

Mrs. More and her ſiſters were, we are told, the principal teachers at theſe ſchools. "They were accuſtomed to leave their own houſe at a very early hour on the Sunday morning during the ſummer months; and after twice attending the church with the children, they returned home late at night; having made a circuit often of ten, or fifteen, and ſometimes of more than twenty miles." Here the ſcholaſtic hiſtorian fails in perſpicuity through ſuperabundance of zeal; as it is difficult for any perception, leſs keen and acute than that of this "*Chriſtian Obſerver*," to perceive the neceſſity of theſe early and late hours, for *all* the ladies, when ſome of the ſchools, we are aſſured, were but *a few miles* diſtant from the place of their ſummer reſidence, and when ſome of them, we know, were very near to it.

As to the inſtitution of female clubs for the encouragement of induſtry and good morals, the attempt was highly laudable, and the ſucceſs of it is ſaid to have been complete. But this has nothing to do with the *Blagdon Controverſy.*—In enumerating the "advantageous effects of Mrs. More's ſchools," our obſerver affirms, that "they have contributed *to exalt the religious character* and ſtimulate the exertions of *the clergy themſelves.*"—

This ſurely is a moſt impudent aſſertion, by which the clerical character is again calumnioufly abaſed, in order to exalt the reputation of Mrs. More. It correſponds, however, perfectly with the preſumptuous obſervation of that lady's moſt officious, moſt buſy, and moſt injudicious friends, that ſhe has done more good to the church than all the clergy together. When ſuch language is uſed, *and by clergymen too*, it is reaſonable to infer that the cauſe which it is employed to ſupport, muſt ſtand in need of very extraordinary aid indeed!!!—But this intolerable preſumption and falſehood cannot be too harſhly repreſſed, nor too ſeverely corrected.

The whole of the account of the Controverſy, in the Chriſtian Obſerver, is replete with wilful miſrepreſentations: while the moſt important facts are inſidiouſly diſguiſed, or artfully concealed. We ſhall give an extract as a fair ſpecimen of the ſtyle and manner, of what is *impiously* called *Chriſtian* obſervation.

"The maſter of Blagdon School was repreſented by the wife of the Rev. Mr. Bere, the curate of Blagdon, to be of a methodiſtical turn; and, in particular, objections were made againſt a weekly meeting of grown perſons, held at his houſe. The weekly meeting was, in conſequence of this repreſentation, diſcontinued. Mr. Bere, ſome time afterwards, complained of certain words injurious to his character, which he underſtood to have been ſpoken by the ſame ſchoolmaſter; *and on this account* inſiſted on his being diſmiſſed. To this demand Mrs. More did not yield a ready acquieſcence. Whether ſhe was at this time aware of the *natural violence of Mr. Bere's temper, and of those* HABITS *of misrepresentation and unfounded assertion, of which he has lately given so many disgraceful specimens*," (not one of which the Chriſtian Obſerver deigns to ſpecify, becauſe, forſooth! 'a ſpecification of particulars would occupy more room than we can ſpare for *that* purpoſe.')—"or whether ſhe judged that this requeſt, though accompanied with high profeſſions of approbation of her meaſures, was intended merely as a prelude to an attempt to overthrow all her ſchools;" (an impudent inſinuation, falſified by poſitive teſtimony), "or whether ſhe thought herſelf under ſome ſort of obligation to protect the character of her dependent, we do not *preſume* to judge," (mighty *preſumption* truly; but, let us aſk, why has not the lady condeſcended to remove all doubt as to the *motive* of her conduct on this occaſion; it was a duty, we muſt tell her, which ſhe owed to *herſelf*, and which ſhe owed to *the public*)—"nor is it to our preſent purpoſe to decide, whether the rule of conduct ſhe adopted at this juncture was *the very best human wisdom could dictate*. It is ſufficient for us to ſtate, that ſhe referred the examination of the preſent iſſue *to her friend*, Sir Abraham Elton."

Our readers, by referring to our ample account, in our former numbers, of the origin of this controverſy, will be able to perceive that all the leading circumſtances of that tranſaction are here carefully omitted. And the ſame infidelity and partiality are diſplayed throughout the Chriſtian Obſerver's account of the buſineſs; which contains nothing but wanton abuſe of Mrs. More's opponents, and extracts from the works of her friends, replete with the moſt fulſome adulation of her. While not the ſmalleſt notice is taken of the tracts on the other ſide, though ſome of them contain ſtrong facts which give the moſt poſitive contradiction to the aſſertions of the Obſerver, and exhibit proofs which, unleſs their validity be overthrown, which has not been even attempted, muſt be deciſive of the ſerious queſtion of the ſincerity of Mrs. More's attachment to the Church of England; and conſe-

quently

quently throw the ſtrongeſt light on the merits of the preſent controverſy.—Theſe publications will be hereafter reviewed by us, when we ſhall probably again take occaſion to refer to the Chriſtian Obſerver. Meanwhile we will appeal to our readers, whether ſome of the aſſertions in the preceding extract, or ſome of the ſame ſort, which follow, bear any mark of Chriſtian temper, or qualify the man who makes them, for charging *us*, with having "been often betrayed into *Unchriſtian* violence."

"It is impoſſible for any candid man to peruſe them" (the teſtimonies of the clergymen who ſubſcribed their names to 'A Statement of Facts,') "without feeling a ſtrong conviction, that the charges of a ſectarian and ſeditious tendency, which Mr. Bere has in ſo unqualified a manner advanced againſt Mrs. More's ſchools, are wholly unfounded. The mode purſued by Mr. Bere, for invalidating the atteſtations of theſe nine clergymen, is, in the higheſt degree, *unbecoming a Chriſtian miniſter, not to ſay an honeſt man.*"—In another place Mr. Bere's conduct is repreſented as "equally diſgraceful to the character of a clergyman or a gentleman;" and his writings are ſaid to exhibit "a vein of low ſcurrility which pollutes almoſt every page, and compels us to ſuſpect, that the man who poſſeſſes ſo rare a fluency in this groſs dialect, is the familiar companion of thoſe who habitually employ no better language."—"He ſeems to have loſt all ſenſe of propriety and decorum, indulging a querulous prolixity till he has rendered himſelf diſguſting and abſurd."

We are ſaid to have "even juſtified the ſtile and manner of his (Mr. B.'s) writings." This aſſertion is moſt untrue. We have expreſsly ſaid, "*We* do not uniformly approve either the ſpirit or the ſtyle of Mr. Bere's writings." On the authority of Dr. Moſs and Dr. Croſſman, it is poſitively affirmed that Mrs. More had *no concern* in the diſmiſſion of Mr. Bere from his curacy. We ſuſpect, however, this declaration to be evaſive. We know that Mrs. More wrote a letter to Dr. Croſſman, containing charges againſt Mr. Bere, which charges were forwarded to the biſhop, while Mrs. More would not ſuffer Mr. Bere to have a copy of her letter;—a kind of conduct for which it is not very eaſy to account. Will Dr. Moſs ſay that the charges contained in this letter were not made the *ground* of proceeding againſt Mr. Bere?—If he will not ſay this, the contradiction of Mr. Bere's aſſertion is both evaſive and fallacious. But why, in the name of juſtice, is this affectation of myſtery, this inquiſitorial ſecrecy, obſerved reſpecting the grounds of a proceeding againſt a clergyman and a magiſtrate, which produced his diſmiſſion from his curacy, and the natural tendency of which was to promote the ruin of his character and his fortune? Such conduct is neither reconcileable with the mild ſpirit of Britiſh juriſprudence, nor with the principles of *our* eccleſiaſtical law.

The Chriſtian obſerver concludes his miſrepreſentations with an appropriate rhapſody. "We will venture to predict, that all attempts to injure the character of this excellent woman, and to depreciate her merits, will prove as impotent as they are *wicked;* and that her enemies, with their *ſlanders* and *aſperſions*, will quickly ſink into neglect and oblivion!!!"

For the preſent we ſhall throw aſide the lucubrations of this writer; and proceed to lay before our readers a ſpecimen of elegant compoſition, which we have lately received, in the form of a letter, from another of Mrs. More's champions, the Rev. Thomas Drewett, curate of Cheddar, and deſtined ſucceſſor to the curacy of Blagdon.

"*To the Conductors of the Anti-Jacobin Review.*

"GENTLEMEN, *Chedder Vicarage, May* 17, 1802.

"YOUR laſt number (which I have not at preſent an opportunity of procuring,) contains ſome *aſſertions* reſpecting me which are notoriouſly void of truth." (As Mr. Drewett has not deigned to ſpecify theſe aſſertions, and as our utmoſt exertions to diſcover them have unfortunately proved unſucceſsful, we are deprived of the opportunity of anſwering him.)—"It has in conſequence been ſuggeſted to me, that I ſhould expoſe the falſehood of your *reports*," (The *aſſertions* it appears have already dwindled into *reports*.) "and require you to retract them.—To ſuch ſuggeſtions my anſwer has been, that nothing which may be ſaid of me in the Anti-Jacobin Review can poſſibly attract a moment's ſerious attention, or extort from me a ſyllable in reply."—We cannot but applaud the prudence of Mr. Drewett, in rejecting theſe wicked ſuggeſtions of his friends; for we can aſſure him, that we have never made a ſingle aſſertion reſpecting him, whether we conſidered him, in *propriâ perſonâ*, manfully fighting the battles of his ſect, or, in a doubtful character, diſcharging his pop-guns from a maſked battery. This gentleman's magnanimity is equally conſpicuous with his prudence, as is evident from his reſolution not to beſtow "*a moment's* ſerious attention" on us, nor to "write *a ſyllable* in reply" to us; though it will not, we fear, appear very clear to our readers, how Mr. Drewett's *ſerious attention* was employed while he was compoſing the ingenious production before us, nor how *ſyllables* are to be excluded from that production, ſyllables not being ſynonimous with decency, conſiſtency, or truth.

"Knowing, as I do, how little reſpect you and your correſpondents have paid to truth on former occaſions, in your accounts," (Not one moment's attention, not one ſyllable in reply, good ſir!) "of circumſtances in which I have been implicated, it is impoſſible that any thing which you or your correſpondents may aſſert in future (however abſurd or malignant) ſhould either ſurprize or diſturb me.—I have heretofore ſuffered your miſrepreſentations concerning me to paſs unanſwered; and I ſhall ſtill oppoſe to whatever calumnies you may propagate, a ſteady and invincible ſilence."—(To be ſure, ſtrictly ſpeaking, a man may write a letter without breaking ſilence.)—"You have not the power to make me loſe either my temper in reading your ſlanders,"—('Oh, no; I will not be in a paſſion, that's what I wont.')—"or my time in replying to them.

"To ſhew you how perfectly regardleſs I feel of both your miſrepreſentations and invectives, I voluntarily pledge myſelf to you never to contradict the one, or to notice the other."—(The farther he advances the more prudent he becomes.)—"I will leave your falſehoods to betray themſelves: and with regard to your abuſe, it is ſo generally conſidered as a preſumptive proof of merit in the object of it, that ſhould I be honoured with any portion of it, I am almoſt afraid, that I ſhall feel a diſpoſition to be proud, which it will coſt me ſome exertion to ſubdue. I am,

"Yours, &c. &c.

"THOMAS DREWITT."

Bravo, braviſſimo! Exit Thomas Drewitt. This gentleman appears to be a fit object of that benevolent fund of which Mr. Thornton has the chief appropriation and command; but we ſeriouſly condole with Mrs. More on the acquiſition of ſuch an advocate! We now turn, with pleaſure, to friend of a different caſt.

"TO THE EDITOR.

"SIR,

"A Letter lately appeared in your Review, by an unknown hand, ſigned 'Honeſtus,' in which the character and conduct of Mrs. H. More, her friends, and her defenders, is (are) arraigned in language ſo opprobrious, that I fear it muſt at least be ſtyled in the words of Johnſon, 'aſperity of reproach:' though I truſt it has hardly reached to 'brutality of inſult.'* I am one of thoſe, Sir, who am proud to confeſs myſelf your ſincere though humble admirer; I have the honour alſo of being acquainted with ſome others, whoſe virtues and talents better entitle them to reſpect, and whoſe opinions I am convinced you yourſelf regard with peculiar deference; but both my feelings and my knowledge enable me to ſtate, that nothing ever yet appeared in your work which has tended ſo much to vex and diſguſt both your friends and admirers, as the letter I at preſent allude to. Without entering the leaſt into the merits of the parties, I am ſure all who feel as I do (and none can be more ardently deſirous to ſupport the intereſts of the Church) muſt confeſs that by no circumſtances however ſtrong, nay, even by no provocations of inſult, could ſuch an attack be juſtified. Aſſuming for a moment (what perhaps can only be aſſumed falſely) that the opinions of the writer are authorized by the moſt irreſiſtible evidence, does it become him who charges his opponents with virulence and malignity, thus to dip his own ſhafts in the ſame poiſon; is the woman who has devoted a life enfeebled by diſeaſe to the promotion of religion and virtue, with unwearied energy, and unexampled ſucceſs, the proper object of inſult? And is it worthy of the charity of a Chriſtian or the dignity of man, thus to perſecute one whoſe errors whatever they be, have been more than buried in her ſufferings, who is already ſinking under the acrimony of perſonal controverſy, and whoſe infirmities threaten ſoon to lay her in the place where all things are forgotten. Let it not be thought that my opinions are influenced by that meagre candour, and nervous ſenſibility, which would tarniſh all ardour, or even all invective: ſuch frigid complaiſance can be approved only by the weak or the wicked: but there is a regard due to time, to character, to circumſtances; and after all, even in the roughеſt altercations,

"The better part ſhould ſet before 'em,
"A grace, a manner, a decorum:"

"If Mrs. H. More be indeed adverſe to the intereſts of our Church, I cannot but deeply regret it; yet if the ill effects of this evil can only be *thus* counteracted, I am ſure the remedy is worſe than the diſeaſe:

"Non tali auxilio, nec defenſoribus iſtis."

"I again repeat that ſome of thoſe whoſe approbation you moſt covet have expreſſed their opinions of this Letter in the ſtrongeſt terms of vexation and diſguſt. It would perhaps be vain in me to expect the inſertion of theſe remarks in your Review; on this ſubject, however, I have no anxiety; but I am ſure it would redound equally to the honour of yourſelf, and the Church you ſo ably defend, if ſomething like a diſapprobation were expreſſed of the virulence of your unknown coadjutor, and ſo with every good wiſh for *your* ſucceſs—farewell. Allow me, however, to add a few words, more

* Vid. Life of Milton.

imme-

immediately directed to the author of the epiſtle reſpecting the name he has aſſumed. This I cannot but conſider as peculiarly inappropriate. *Honeſtus* rarely, if ever, is uſed in the ſtrict ſenſe which he adopts of *honeſt*. Its proper and more elegant meaning is *honourable, civil, handſome, decorous*—ſhall I go on and ſay that the reverſe of all theſe is more applicable to his Letter? I ſhould be ſorry to venture thus far, becauſe his ſituation in your work entitles him to be conſidered as the champion of religion, and he who can claim ſo high a title (whatever be his occaſional errors) ſhall ever have my gratitude and reverence. Had *he* extended the ſame principle to Mrs. H. More, he would better have conſulted his own honour, and the intereſts of that cauſe he defends: I am ſure, ſhould he ever be in the company of her friends, he would have too much civility and prudence to act to them as he has written. Let me remind him, therefore, of a paſſage where Honeſtus is uſed in a more claſſical ſenſe, and a ſentiment more worthy of it inculcated:—

"Quod facere turpe eſt, dicere
Ne *honeſtum* puta."———

"Your humble Servant,

"HONESTIOR."

With moſt of the ſentiments of this modeſt, unaſſuming, and judicious Correſpondent, it is impoſſible for us not heartily to concur; and no one has condemned, more ſtrongly than ourſelves, the perſonal invective and degrading acrimony, which have unhappily marked, in too many inſtances, this lengthened controverſy. Such weapons we have uniformly rejected, and invariably deprecated; but where the minds of men are heated by controverſy, it is in vain to expect the regulated coolneſs of philoſophical diſcipline. Nor do we think ourſelves warranted, from the mere abſence of ſuch coolneſs, to refuſe admiſſion to the ſentiments of thoſe, who have been themſelves objects of the moſt bitter invectives, and who have no other publication open to receive them. We do not, however, imitate the partiality which we condemn, but admit even attacks upon ourſelves, aye, even the attacks of the Rev. Thomas Drewitt of Chedder. As to the infirm ſtate of Mrs. More's health, we are truly concerned to have this account of it;—but if it really proceed from the mortifications which ſhe has experienced from this controverſy, a regard to truth compels us to ſay, what we have ſaid before, that ſhe has only herſelf to thank for it. While, however, we ſympathize in *her* ſufferings, we cannot be inſenſible to thoſe of her opponents;—we cannot look with indifference, on the mental anxiety and bodily ſufferings of Mr and Mrs. Bere, which have been, at leaſt, equal to thoſe of Mrs. More. *Our* humanity is not limited to a ſingle object.

In our laſt notice of this controverſy, in the *Anti-Jacobin Review* for April, we adverted to the extraordinary fact of Mrs. More having received the ſacrament from the hands of Mr. Jay, paſtor of a diſſenting congregation at Bath, which we ſtated on the authority of an advertiſement in a provincial paper, and of ſome other documents which had been tranſmitted as well to us as to the conductors of the Britiſh Critic. We have ſince been informed, that Mrs. Martha Moore has written a letter, or letters, in which ſhe poſitively affirms this accuſation to be *falſe*. We ſincerely wiſh it may prove ſo. But why does not this lady, or her ſiſter, deny the charge in the ſame public manner in which it was exhibited? We have heard ſo much falſehood and calumny, relative to the Blagdon Controverſy, propagated in ſecret whiſpers, confidential letters, and private communications, that

that we begin to ſuſpect the truth of every aſſertion *ſo* made, of every report *ſo* circulated. It would give us moſt heartfelt pleaſure to know that Mrs. More had never been guilty of ſuch an act: but, as we have ſtated the fact, it behoves us to produce our authority. Our readers will perceive that the following documents relate to charges preferred in Mr. Spencer's Pamphlet, which we have not yet been able to review.

No. 1. *(Copy.)* " *From the Briſtol Paper, Feb.* 25, 1802.

" WHEREAS Mr. Edward Spencer of Wells has aſſerted, in his pamphlet, that the Rev. Mr. Boak, our curate, 'had ſome of the children in this pariſh inſtructed in hymn ſinging;' and that inſtead of the old church ſingers chaunting Sternhold and Hopkins, he made the children ſing hymns;' and that 'he alſo gave every Friday afternoon, about four o'clock, in the pariſh church, a diſcourſe of peculiar tendency, which he called a lecture;' and that 'the farmers being determined not to brook this, accordingly aſſembled, and threatening to pull the church about his ears, inſiſted on their labourers returning home to their work;' and 'that ſuch was Mr. Boak's fear of the farmers' indignation, and ſuch the conſequent timidity which oppreſſed him, that to allay the boiſterous ſtorm his imprudent zeal had occaſioned, he very prudently obtained the aſſiſtance of a clergyman of Wells for a fortnight, to perform the duties of his church.' Now, we, the underſigned principal inhabitants of the pariſh of Allerton, do declare the above account to be *falſe;* for the children were inſtructed in the *Church Catechiſm, and in the new verſion of the Pſalms of David,* once a fortnight, at about ſeven o'clock in the evening; and as to all the other above mentioned aſſertions of Mr. Spencer, we ſolemnly declare, that *nothing of the kind ever took place.*' 'Witneſs our hands, Feb. 12, 1802.

'Jacob Clapp, ſub-churchwarden.—Wm. Hatite, ſub-overſeer.

Wm. Watts—Jno. Clapp—S. Leonard—Thos. Wilkins—Wm. Gregory—Jer. Banwell—Richard Tucker—Jeſſe Hatch—Ben. Watts—Joſ. Harſe—Philip Gane—John Smith.

" The above liſt contains the name of every inhabitant of Allerton, who is a proprietor of land in the pariſh."

No. 2. " *One other ſample of Mrs.* HANNAH MORE'*s Village Politics.*

'Ye vermin wretched
'As e'er in meaſled pork was hatched—
'Ye *Tails* of Worſhip.' HUDIBRAS.

" The ghaſtly convulſions of Mrs. Hannah More's Party, in the agony of diſſolution, leave a valuable and impreſſive leſſon to thoſe who ſpeculate in deſigns which are founded in duplicity, and ſupported by trick.—Hunted through all the entangled mazes of their labyrinth, and forced into open day-light, they now ſtand at bay; and deſperate in deſpondency, ſet infamy at defiance, and provoke deteſtation by the moſt vile calumnies, ſupported by malevolent and wilful falſehoods. Theſe unhappy people were, perhaps, encouraged to fabricate the Allerton advertiſement, from *the neglect* which their former contrivances of this kind experienced; and might hence be led to hope, they might be protected, like their fellow Nethims, by their perſonal and intrinſic inſignificancy. But though the Curate of Blagdon, who was the object of their malice and hatred, diſdained to pollute the purity of his character by noticing, and thereby honouring, a ſet of names raked rankling from the ſcum of the common cauldron of Puritanic Fanaticiſm!

ticiſm! yet it would be to partake of their infamy by encouraging it, to ſuffer theſe unbluſhing perpetrators of low ſcandal to paſs off triumphing in their abject baſeneſs. Nothing more will be neceſſary to brand the party with indelible diſgrace, than to requeſt the attention of the Public to the advertiſement which appeared in Bonner and Middleton's paper, dated from Allerton the 12th of Feb 1802.—This will exhibit a *ſimple ſpecimen* of the *honourable* means and *pure* manners of theſe *Sectarists*. It will ſhew, that Mrs. Hannah More, in her declenſion, does not deem it diſgraceful to her cauſe to uſe ſuch miſerable expedients. It will ſhew, that her chief agents in this and other ſimilar fabrications are capable of the dirtieſt ſervility, and moſt deſpicable duplicity. It will ſhew, that her people are neither aſhamed nor afraid to ſay or ſign whatever may be preſented to them for that purpoſe.

"The reader is now requeſted to attend to the following document *a copy of which was in Mr. Boak's poſſeſſion*, when he prevailed on his credulous pariſhioners to recant (or, as they ruſtically term it, 'to *zign* back again;') Feb. 12th, 1802, the very ſolemn and ſerious complaint, which July 19th, 1799, theſe *very ſame people* made to their Rector againſt this ſame Rev. John Boak, their curate, for his miſconduct, and which formed the baſis of my ſtatement:—

"*Copy of a Petition from the pariſh of Allerton to the Rector.*

'*Allerton, July* 19, 1799.

'We, the underſigned, the churchwarden and principal inhabitants of the pariſh of Chapel-Allerton, feeling ourſelves much hurt by the alterations lately made in the ſervice of our chapel on Sundays, and the endeavours that are made to draw together a congregation of people (in our opinion not thoroughly devoted to the Eſtabliſhed Church of England) on week-days, do conceive it our duty to make the ſame known, and our diſapprobation thereof, to you the Rector of the ſaid pariſh of Chapel-Allerton, and to intreat you as our advocate of divine ſervice, according to the rules preſcribed at the Reformation, that you may order the ſame to be ſtrictly obſerved at the times, and thoſe days, which ſhall be legally appointed; and we do humbly truſt, that you will ſpeedily cauſe us to be reſtored to that accuſtomed mode of worſhip, in which our forefathers truſted for ſalvation, under the mercy of God.

'John Clapp, chapel-warden—Jacob Clapp—Joſeph King—James King—William King—Tho. Wilkins—Samuel Leonard—Philip Gaſe—James Whiting, Matthew King.'

"Thus it appears that *five of theſe very people* who, in 1799, *during Mr. Boak's miniſtry*, petitioned their Rector to rectify the '*alterations lately made in our chapel on Sundays*,' and to prevent '*the drawing together of people (in our opinion not thoroughly devoted to the Eſtabliſhed Church of England) on week-days*'—theſe *very people* who *then prayed* and *humbly truſted*, their Rector would *ſpeedily* cauſe to be reſtored to them '*their accuſtomed mode of worſhip, in which their forefathers truſted for ſalvation, under the mercy of God*;'—now come forward, and by the artfulneſs of the *Tempter*, the influence of their patroneſs, and the depravity of their own corrupt attachment to the cauſe of enthuſiaſm and falſehood, for the hope of reward, or the gratification of revenge, *theſe* wretched people now come forward and plainly ſhew the world, what they *dare do*, when they have *received* their orders, and what thoſe who iſſue ſuch orders *would do*, if their power was commenſurate with their inclination!

"The

" The Rector of Allerton, with all that humanity which marks his character, inſtead of diſgracing Mr. Boak, by a diſmiſſal from the curacy, ſhewed him the written complaint which his pariſhioners had made againſt him; *reproved him and ordered him to deſiſt from thoſe practices which had given ſo much diſguſt.* The Rev. Mr. Forſter, of Wells, (the viſitor) likewiſe, in a very pathetic manner, in the preſence of the Rev. Meſſrs. Hunt, Eyre, and Williams, Mr. Andrews, Mr. Wollen, and many other highly reſpectable characters, at the viſitation, admoniſhed him, and ordered the ſervice of the chapel to be performed according to the canons of the Church of England: yet has this ſame man, with an effrontery ſcarcely to be equalled, publicly declared, in the 15th page of *ſomething* which he has regurgitated, that '*he was never reproved for this or any thing.*' How lamentable is it to obſerve the depravity of human nature, when the mind is poiſoned by thoſe *puritanic* principles which neither reſpect the laws of God, or the perſons of men. How ſuch an aſſeveration could be made by a clergyman, how it is poſſible he ſhould perſiſt in notorious and wilful miſrepreſentation, may puzzle the conſcience of any caſuiſt but a *non-deſcript* to account for. All I know is *he has done it*, and by doing it, has diſgraced and degraded his profeſſion. But, for the honour of the church, be it remembered, that this Mr. John Boak intruded into the fold *ungraced by either of the univerſities.*

" Nothing more remains to be done on my ſide the queſtion, further than to inform the Public, that the Rev. Mr. Boak himſelf fabricated the late Allerton adverti ſement; that he perſonally ſolicited the ſignatures of theſe ignorant and contemptible beings, in the *whining cant* of his claſs, piteouſly praying them to protect and preſerve him, or he ſhould have his gown taken from him. The whole buſineſs now remains with the Dean of Wells, as Ordinary of Allerton. If he is not afraid of the inſpection, let him inveſtigate the affair, and he will perhaps find that the Rector did do his duty, and ordered the Evening Lecture on week-days to be diſcontinued; and moreover, notwithſtanding the curate has the temerity and hardihood to *deny it*, he was reproved by the Rector, and reprimanded by the Viſitor.

" I quit this diſguſting ſubject by obſerving, that having done my duty in detecting openly, and expoſing amply, vice and immorality, among thoſe who eſteem themſelves, the ' Salt of the Earth,' theſe *non-deſcripts*, I ſhall reſt ſatisfied, unleſs Mrs. H. More comes forth, and before the world declares, ' *That ſhe diſavows the Wedmore buſineſs*, that ſhe *utterly denies* " her having received the *ſacrament*, or, as it is called there, the ordinance from Mr. Jay's hands;" and, moreover, renounces the charge of ſaying, " *That no one act was done*, or *ſtep taken, in reſpect to the education of the infant Princeſs of Wales, but what was by her privity, counſel and advice.*"

" From the poſitive poſitions made by me in my late publication, ' *Truths*,' &c. *it now appears*, 1ſt, ' That Mrs. Hannah More, notwithſtanding ſhe affected to be of the Church of England, *communicated with thoſe who diſſent from it:* 2dly, Notwithſtanding Mrs. H. More *diſclaims all connexion with the methodiſts*, ſhe ſelects her maſters and teachers from them; and gives the preference to *preachers of that ſociety*—when they can be obtained; as in the caſe of Henry Young, of Blagdon, John Harvard, of Wedmore, &c. &c. &c. If more be wanted, let this ſimple queſtion be anſwered without equivocation: Was Mrs. H. More ever preſent in her ſeminaries, ' when without ſurprize or reprehenſion, ſhe heard herſelf eulogized at thoſe extemporaneous effuſions, miſcalled prayers, in the fulſome and extravagant cant of her devotees?!!!' 3dly, That if ſhe communicates with ſectaries,

taries, and prefers Methodiſts, ſhe is a moſt unfit perſon to have the management and direction of the education of the infant Princeſs of Wales."

Wells, March 4, 1802. "EDWARD SPENCER.

☞ "Other parochial groupes are in reſerve."

No. 3. "*From the Bath Chronicle, March* 11*th.*

"ARTIFICE EXPOSED. *Allerton, March* 8*th*, 1802.

"Whereas Mr. Edward Spencer, of Wells, has, without our permiſſion, publiſhed a petition ſigned with our names, reflecting on the conduct of our Curate, the Rev. Mr. Boak; in juſtice to him and ourſelves, who have been baſely calumniated by Mr. Spencer, we do declare, that the ſaid Petition was not drawn up by the inhabitants of Allerton, but was furniſhed by a perſon whoſe name is for the preſent ſuppreſſed, who drew it up in ſo artful a manner that it contained charges which were not intended to be made by us; this was made known to our late Rector; and the Petition was of courſe diſregarded. The only complaint intended to be made was, that the children of the Sunday School were taught to ſing, which was diſagreeable to the pariſh ſingers.

"****** Jacob Clapp—John Clapp—Philip Gane—Samuel Leonard—Thomas Wilkins."

No. 4. "*From the Bath Herald, March* 13*th.*

"ARTIFICE EXPOSED. *Allerton, March* 8*th.*

"A ſimilar Advertiſement to No. 3, excepting inſtead of '*but was furniſhed by a perſon whoſe name for the preſent is ſuppreſſed,*' was inſerted, '*as Mr. Spencer relates, but it was furniſhed by a friend of Mr. Spencer.*'

"In addition to the Advertiſement on the other ſide where the aſtericks are placed, was the following:—'*We therefore deſire, that as Mr. Spencer ſeems determined to go on publiſhing* FALSEHOOD, *that he will henceforth publiſh them in his own name* only; and not make diſturbances in our pariſh, by trying to ſet the inhabitants againſt the Curate as he has lately done.

"Jacob Clapp, Churchwarden—John Clapp—Samuel Leonard—Philip Gane—Thomas Wilkins."

No. 5. "VILLAINY DETECTED.

"Dogs, with their tongues their wounds do heal;
"But men, with other things—as ye ſhall feel." HUDIBRAS.

"Whereas an Advertiſement appeared in laſt week's Bath Chronicle, entitled, 'Artifice expoſed,' and another two days afterwards in the Bath Herald, under the ſame title, but couched in different words, as if drawn up by the perſons whoſe names were thereunto ſubſcribed—viz.—John Clapp, Jacob Clapp, Thomas Wilkins, Samuel Leonard, Philip Gane, compriſing no part of the reſpectable inhabitants of Chapel-Allerton:

"I ſhould not do juſtice to the feelings of men of integrity who heartily eſpouſe the pureſt principles of Chriſtianity, if I did not declare, from the authority of the author himſelf, (wrung by the pangs of ſelf-conviction, and ſinking under the preſence of the irreſiſtible ſuperiority of two dignified Clergymen, and a legal character of the firſt repute) that the ſaid Advertiſement is the ſole fabrication of John B—ak, the celebrated Rector of Brockley, to which he (urged by his left-handed friend) uſing his uſual ingenuity, procured the few ſignatures affixed, and by the dint of cant, and the weeping fear of '*loſing his gown,*' prevailed over ruſtic credulity. My

preceding

preceding Advertiſement therefore ſtands effectually good as the *only* voluntary *act and deed* of the Allerton people. This PRINCE of *all* Arts, except collegiate, with *puritanic* cunning, wiſhes to paſs his own words for the few *Claps* who ſigned them, and this is not the only ſymptom of his diſloyalty, that he forgets there were KINGS in the pariſh: add to this, that his Advertiſement unfortunately appears in *two ſet forms of words* in two provincial papers. The plain inference then is, that one of them was a forgery, as the people ſigned but one, according to his own teſtimony, to the indelible diſgrace of any man, excepting the memorable uſurper of Brockley honors, whoſe characteriſtic is vulpine craft. The number of the *men of Allerton* who firmly withſtood the Rector of Brockley's ſerpent-like temptations, his large pecuniary indemnifications, and (*as can be proved*) his threatened rigours of the law, compoſe a numerous and reſpectable body, whilſt the *Allerton men* ſhrink into contempt, and dwindle into ſleek followers of Hannah More and her Prime Miniſter.—Thoſe who diſgracefully '*ſigned back*' their names, die in the public opinion like claps of exploded thunder, and like ſo many puppets, are danced about, with the craft and ſubtlety of the Brockley Rector and his ſervile agents, whilſt the rigid purſuers of honeſt reputation deſervedly rank with KINGS.

"*Wells, March* 16*th*, 1802. "EDW. SPENCER."

(A) No. 6. "*Copy of a Letter from Mr. Ridout, dated Briſtol, Dec.* 26*th*, 1801, *to Mr. Spencer, of Wells.*

"SIR,

"John Harvard has preached at Mr. Weſtley's room, in Old King-ſtreet, which is known by the name of Eben-e-zir Chapel. I have the information from his own mother. I am, Sir, your humble Servant,

"C. RIDOUT."

(B) No. 7. *Copy from Edward Sheppard, D.D. Chatham-row, Bath, to Mr. Spencer.*

"SIR,

"In compliance with your requeſt, I inform you that Mr. Jay told me, that Mrs. Hannah More uſed *conſtantly* to attend his miniſtry, and received the *Sacrament* in his Meeting-houſe, in Argyle-ſtreet, Bath, or, as Diſſenters term it, the Ordinance, thereby proving herſelf in *full Communion* with Diſſenters. How ſhe came to leave his Miniſtry and frequent Laura Chapel I cannot inform you; that is beſt known to herſelf. Mr. Jay ſays he frequently dined with her. I am, Sir, your's, &c. &c.

"*Jan.* 18*th*, 1802. "EDW. SHEPPARD."

"Compared with the original and found to be correct.—J. TURNER."

We ſhall now inſert part of a letter, ſent by Mr. Spencer to the conductors of the Britiſh Critic, with the foregoing documents, which ſhews who the writers of the laſt letters to Mr. S. are, and moreover throws ſome light on the circumſtances to which they allude. We have taken the liberty to alter one or two harſh expreſſions.

No 8.

"In your review of the laſt month, you ſay, "*if it be proved to us that Mrs. More is a methodiſt we defend her no longer*;" in reply thereto I muſt again refer you to my advertiſement, entitled 'One other ſample of Mrs. H. More's Village Politics,' and likewiſe to my pamphlet: however, to aſſiſt your deciſion, I now ſend you the annexed documents, A and B, atteſted by the Rev. Mr. Archdeacon Turner, one of his Majeſty's juſtices for this county, and canon of Wells.—Mr. Ridout's letter (A) proves Harvard, the Wedmore ſchoolmaſter, to be a methodiſt with a vengeance. Mr. Ridout is a linen merchant of high reſpectability in the city of Briſtol. Dr. Sheppard's letter proves Mrs. More to be in full communion with that ſect.—

Dr.

Dr. Sheppard lives in Bath, and formerly preached in Lady Huntingdon's chapel: having some little acquaintance with him, I desired him to call on Mr. Jay, to ascertain the fact, and in reply received the letter (B).—Dr. Sheppard has since informed me that *Mr. Jay told him he had heard Mrs. More frequently say, 'she could find no people so fit as the methodists to conduct her schools.'* Mr. Boak likewise told Mrs. Shortman of Wedmore, '*that Mrs. More could find no people so fit to manage her schools as methodists*;' and Mr. Boak's *own daughter*, at this moment, goes to a boarding school in Bridgewater, kept by Mrs. Taylor, a methodist. Mrs. Taylor's relations, who live in Wells, have informed me of the fact.

These potent and irrefragable proofs of the sectarism of Mrs. More and her instruments, will, I hope, impress you with that conviction which you waited for, to draw your conclusions; and I trust, that with every true friend of our ecclesiastical government, you will perceive, with your general consistency and attachment to the church, that you can 'no longer defend' a character, whose principles have led her one Sunday to the SACRAMENT of the *established* clergyman; and the following, to the ORDINANCE of a LAYMAN;—a practice which she has been in the habit of following for the long course of 15 years, though during that period (the whole of which she has proved herself a Calvinist) she has had the art to dazzle the optics of those who fill the highest civil and religious stations, and even to draw from their pockets the means of carrying her views into effect.—— Should any doubt still remain on your minds, I hope on a future occasion to dispel them. In the mean time I am,

"Very respectfully and obediently, your's, &c.

"*Wells, May* 20, 1802. EDWARD SPENCER.

"N. B. The methodist author of Candid Observations denies that Harward, the Wedmore schoolmaster, ever preached at Westley's chapel in Bristol: to rebut the vile falsehood read Mr. Ridout's letter.

"*Mem.* Since my advertisements have appeared in the papers, I have been informed by the Rev. Mr. Hunt (then rector of Allerton) that notwithstanding Mr. Boak has had the temerity to make these poor men sign backwards or forwards as he finds most convenient, John Clapp himself (chapel warden in 99) wrote the original petition, of which I have given a copy in my advertisement, entitled 'One other Sample of Mrs. H. More's Village Politics;' and which petition is now in Mr. Hunt's custody.

"*Wells, May*, 1802. EDWARD SPENCER.

"Some of the people are day labourers."

We shall leave our readers to draw their own conclusions from all these facts and documents. Our only wish is to establish truth, and to correct error.—Our respect for Mrs. More led us deeply to lament the origin of this controversy; our attachment to the church induced us strongly to deplore the occasion of it; and our anxiety to prevent schism urged us earnestly to deprecate its continuance. Our wishes, our views, and our objects are still the same;—but we have a duty to discharge to the public, which must ever rise superior to all private feelings, and from the strict performance of which we have neither the right, nor the disposition, to shrink.

*** Our Correspondents who enquire after our "*Summary of Politics*" are informed, that it has only been *suspended*, for particular reasons, and will speedily be resumed.

All our other Correspondents will find their communications in the Appendix to Vol. XI., published at the same time with the present number.